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GILGIT MANUSCRIPTS

Vol. I

EDITED BY

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Dedicated

to

HIS HIGHNESS THE MAHARAJA

of

Jammu and Kashmir

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PREFACE

In 1931 several Buddhist Sanskrit manuscripts were discovered in a stūpa near Gilgit. It was a chance discovery made by a cowboy. The Wazir of Gilgit took charge of the manuscripts but before he could bring them into his custody, a substantial portion of the manuscripts and all the painted covers had passed into the hands of adventurers. He got the mss. in bundles of jumbled up leaves with several lost or damaged. By the order of His Highness the Maharaja of Kashmir, the Wazir sent them to Srinagar. His Highness the Maharaja, a keen lover and patron of culture, realised the value of the mss. and decided to have them published, and entrusted the care of the treasures to the then Prime Minister. The treasures remained locked up for six or seven years in the Government Records Department till the assumption of office by the present Prime Minister Dewan Bahadur Gopalaswami Ayyangar, a man with determination and a definite policy. At the instance of his Chief Secretary, Mr. R. C. Kak, a life-long archæologist and a student of Sanskrit culture, he requested me last year to take up the work of editing the mss. for the Kashmir Durbar.

My attention to the finds was first drawn by that well-known indologist and patron of Indian culture, the editor of the *Indian Historical Quarterly*, Kumar Dr. Narendra Nath Law, who suggested to His Highness to have the mss. edited by competent Indian scholars and publish them in India. He took the initiative to send me to Kashmir in order to obtain first hand information about the valuable mss. The Vice-Chancellor of the Calcutta University, Dr. Shyamaprasad Mookerjee, whose enthusiasm for resuscitation of ancient Indian culture is too well-known to be mentioned, wanted me to obtain the mss. from the Kashmir Durbar if the Durbar de-

cided not to publish them, and furnished me with the necessary facilities and letters of introduction to the authorities of the Kashmir State for examining the mss. Rai Bahadur R. P. Chanda also helped me by introducing me to Mr. Kak. I take this opportunity to express to them my heartfelt thanks for their kind help in various ways. I must also thank my friends Prof. D. M. Bhattacharya, Pandit Shivnath Sastri and Pandit Ramdhone Bhattacharya for their kind and unstinted co-operation in the preparation of the present volume.

The texts published here are only a small fraction of the whole collection. For editing the remaining mss., I have secured the co-operation of my distinguished colleagues Prof. B. M. Barua, Prof. Vidhusekhara Sastri, Dr. P. C. Bagchi, Prof. D. M. Bhattacharya and my student Mr. A. C. Banerji. In the present volume the *Ajitasenavyākaraṇa-sūtra* has been edited by Prof. D. M. Bhattacharya, and the *Śrīmahādevīvyākaraṇa-sūtra* by Mr. A. C. Banerji.

The mss. were written in the 5th or 6th century A. C. and as such they are some of the earliest so far discovered in India, similar to the Bower ms. and to those discovered in Central Asia and Eastern Turkestan. Most of the mss. were known to us only through their Chinese and Tibetan translations and no one dreamt of the discovery of their Sanskrit originals. It is a peculiar fate of the Buddhist works that not a single ms. could be discovered in India except that of the *Mañjuśrīmūlakalpa* (since published in Trivandrum Sanskrit Series). The mss. have come so far either from Ceylon, Nepal, or Tibet and their translations from Burma, Ceylon, China, Japan, Tibet and Mongolia, so we may say that the present mss. are the only Buddhist mss. discovered in India.

The language of the mss. is similar to that of the *Mahāvastu*, *Lalitavistara*, *Saddharmapuṇḍarīka*, or *Suvarṇaprabhāsa*. The

editors of the first two works have exhaustively dealt with the philological aspect of the language and there is very little to add to what they have said. In a general way we may remark that the language of the early Mahāyāna texts is really a Prakrit of a peculiar type, using largely Prakrit words with Sanskrit inflexions and Sanskrit words with Prakrit inflexions, and in doing so the authors have conformed to the rules of either the Sanskrit or the Prakrit grammar. There are endless examples of irregularities, e.g., plural subjects having singular verbs and *vice versa,* same word referred to by pronouns of any gender, lack of sequence of tenses, indiscriminate euphonic combinations, arbitrary conjugations and declensions. It seems that the authors were well up in the Prakrit language and grammar and developed a linguistic medium containing a mixture of Prakrit and Sanskrit. In view of the uniformity maintained even in their irregularities, it may be inferred that a language of the type used in the texts got currency at a certain period in the extreme north-west of India.

An interesting fact relating to the findspot of the mss. is that they were deposited within the vault of a *stūpa.* This is not a singular instance, for in Central Asia and Eastern Turkestan also, mss. have been found deposited in the *stūpas*. In more than one ms., the name and *gotra* of the donor of the ms. appear in the body of the *mantra* in place of "such and such person of such and such *gotra*" of the Chinese and Tibetan versions (*vide,* p. 56). The practice of mentioning the name and *gotra* of the sacrificer is common in Brahmanic mantras. This leads us to the inference that the mss. were specially prepared for a certain ritualistic purpose, and after the performance of that ritual, the mss., sacred as they were, were placed in a *stūpa.* But this explanation cannot be applied to the texts which were not meant for any ritual, e.g., the *sūtras, avadānas, vyākaraṇas,* etc. The only plausible explanation that we can offer is that well-

to-do persons seeking merit by propagating the *dharmaśāstras,* as enjoined in the Buddhist texts (*vide,* e.g. pp. 13, 53, 132), had the sacred texts copied out for them and deposited in a sacred place like the *stūpa.* This also accounts for the names of the donor, his relatives and friends appearing in the colophons of some of the mss. The names are reproduced in the present volume as far as they have been deciphered.

Another characteristic feature of the mss., which should be pointed out, is the writing of two or more mss. in one bundle of leaves with running pagination and without any space being left between the end of one text and the beginning of another. The same characteristic is found also in the Tibetan xylographs. In view of the agreement of the mss. and the xylographs in regard to this feature, it may be inferred that the Tibetans very likely adhered to the divisions of volumes as adopted by the Indian writers of the originals.

In conclusion, I must express my deep gratitude to His Highness the Maharaja of Kashmir for entrusting to me the responsibility of editing the mss. and sanctioning the whole cost of publication, but as mere expression of thankfulness to His Highness for his liberality in the cause of the propagation of Buddhist culture will be too inadequate, I take the liberty of dedicating to him this volume.

NALINAKSHA DUTT

BUDDHISM IN KASHMIR

LIST OF ABBREVIATIONS

ASR.=*Archæological Survey Report.*

Bu-ston=History of Buddhism (*Chos-ḥbyuṅ*) by Bu-ston, translated from Tibetan by Dr. E. Obermiller (1931).

CII.=*Corpus Inscriptionum Indicarum*, Vol. II, pt. i: Kharoṣṭhī Inscriptions, edited by Sten Konow (1929).

Divyā.=*Divyāvadāna* edited by Cowell and Neil (1886).

IHQ.=*Indian Historical Quarterly.*

JA.=Journal Asiatique (1895), L'itinéraire d'Ou K'ong (751-790), traduit et annoté par Mm. Sylvain Lévi et Ed. Chavannes.

La légende etc. or *Przyluski*=*La légende de l'empereur Aśoka* (*Aśokāvadāna*) *dans les textes indiens et chinois par* J. Przyluski (1923).

Milinda.=*Milindapañha* edited by V. Trenckner.

Mmk.=*Mañjuśrī-mūla-kalpa* edited by T. Ganapati Sastri. Trivandrum Sanskrit Series (1927).

Nanjio=*A Catalogue of the Buddhist Tripiṭaka* (in Chinese) by B. Nanjio.

PHAI. or Raychaudhury=*Political History of Ancient India* by Dr. Hemchandra Raychaudhury (1932).

Schiefner or Tāranātha=*Tāranātha's Geschichte des Buddhismus in Indien au dem tibetischen übersetzt* von Anton Schiefner (1869).

Stein or *Rājat,* or Kalhaṇa=Kalhaṇa's Chronicle of the Kings of Kashmir, translated with an introduction, commentary, and appendices by M. A. Stein (1900).

Yuan Chwang or Watters=On Yuan Chwang's *Travels in India* (629-645 A.C.) by Thomas Watters (1904).

Buddhism in Kashmir

It will be admitted by every scholar that Kashmir is the cradle of Sanskrit Buddhism, and it therefore behoves us to trace in detail the career of Buddhism in Kashmir. Though it is premature to make such an attempt with the scanty and scrappy materials that are at present available, we propose to bring together in these few pages the scattered information presented to us by distinguished scholars and archæologists, of whom the pioneer is Sir Aurel Stein whose labours and findings in this field are remarkable and comprehensive. As our main sources of informations are Kalhaṇa and Tāranātha, we shall have to satisfy ourselves with approximate dates and doubtful chronologies, but inspite of all these drawbacks we feel that such a connected account is required to serve as a background to the Buddhist Sanskrit texts that are going to be published in the Series initiated by His Highness the Maharaja of Kashmir.

Geographical Location

The kingdom of Kashmir appears in our ancient records as a part and parcel of Gandhāra. In the list of sixteen mahājanapadas the Buddhist texts mention Kasmīra-Gandhāra as one *janapada* indicating thereby that the two countries formed one political unit in the pre-Aśokan days. That it continued to be so is evidenced by the Greek records in which Kaspapyros (=Kaśyapapura =Kashmir) is described as a Gandaric city.[1] In the *Milindapañha*,[2] which was composed about the beginning of the Christian era, the two countries are compounded as Kasmīra-Gandhāra. The Chinese

1 *Rājat.*, I, p. 27; Watters, I, p. 261; Raychaudhuri, *PHAI.* (1932), p. 103.
2 *Milindapañha*, p. 331: Alasanda-Kasmīra-Gandhārā.

translators of Buddhist texts, which are dated in the 3rd or 4th century A.C., used the Chinese term 'Kipin' for Sanskrit 'Kāśmīra;'[1] Kipin, however, included Kapisa Nagar and Gandhāra in addition to Kashmir. In one of its early chapters, the *Mahāvaṃsa*[2] designates the two countries as "Kasmīra-Gandhārā," but in another chapter, which relates to an incident of a much later date, it refers to monks as hailing from "Kasmīra" (Kasmīramaṇḍalā).[3] Yuan Chwang and Ou K'ong distinguish Kashmir from Gandhāra while the former deals with the two countries separately. Both the travellers describe Kashmir as an extensive valley surrounded by mountains, which could be crossed only through a few passes. Ou K'ong specifies the passes which were three in number, one on the east giving access to T'ou-fan (Tibet), the second on the north leading to Po-liu (Baltistan) and a third on the west connected with K'ien-to-lo (Gandhāra). The second pass, Tāranātha writes, became fit for communication soon after Madhyāntika's death.[4] It is perhaps represented to-day by the present Gilgit road, and on this road stands the stūpa which has yielded our valued mass.-treasures. In the Government of India *Census Report of 1931* (pt. i, p. 321) the following note appears: "There are two Buddhist stūpas, one on the hill side about three miles east of Gilgit and the other on the road to Nagar between Chalt and Minapin. There is a small Buddha carved on the rocks at the mouth of Kirgah Nullah about

1 See Lévi's remarks in *JA.*, 1896, p. 384. Takakusu (in *T'oung Pao,* vol. V, p. 276 n.) furnishes us with the following valuable information: —

i. Chinese authorities always identify Ki-pin (罽 賓) with Kashmir;

ii. Chinese *Milindapañha* (317-420 A.D.) has Ki-pin for Kashmir;

iii. Chinese *Samantapāsādikā* also (488 A.D.) has Ki-pin for Kashmir.

Prof. Takakusu remarks that Ki-pin was used for Kashmir up to the 5th century A.D. Yuan Chwang uses Ka-shu-mi-la (迦 濕 彌 羅) but Song Yun writes 'Ki-pin' for Kashmir.

2 *Mahāvaṃsa*, XII, 33, 25.

3 *Ibid.*, XXIX, 37.

4 Schiefner, p. 23

3 miles west of Gilgit, and small Buddhas and Buddhist relics have been found in Yasin." This note testifies to the fact that Buddhism lingered in this part of Kashmir up to a very late date, and the geographical information presented above shows that the culture and beliefs of the ancient people of Kashmir were not very different from those of Gandhāra i.e. the present Rawalpindi, Taxila, Peshawar, etc., where Buddhism flourished in the early days, and that Buddhism may well be pointed out as one of the factors for linking the two peoples.

Introduction of Buddhism

The earliest traditions relating to the introduction of Buddhism in Kashmir are preserved in the Ceylonese chronicle, the *Mahāvaṃsa*[1] and the Tibetan *Dul-va* (= *Vinaya Piṭaka* of the Sarvāstivādins).[2] The former tells us that Moggaliputta Tissa, the religious adviser of Aśoka, sent missionaries to different countries. Majjhantika was deputed to Kasmīra-Gandhāra. About the time of his arrival there Aravāḷa,[3] king of the Nāgas, was destroying the ripe corns of the country by hail-storm. Majjhantika, on account of his miraculous powers, stood on the surface of the Aravāḷa lake unaffected by rain and storm. At this the Nāga king grew furious and sent forth storm and lightnings, and hurled stones and rocks at him but without any effect. Thus convinced of Majjhantika's great powers, the Nāga king with his followers submitted to him and listened to his discourses on the evils of anger and hatred. Paṇḍaka Yakkha and Hāritā Yakkhiṇī with their 500 children became his devotees and offered a jewel throne. When they were fanning him the residents of Kasmīra-Gandhāra came with their offerings for the Nāgas, but

1 *Mahāvaṃsa,* XII, 3. 2 *Dul-va* (A.S.B. xylograph), vol. XI, 684-690.

3 Apalāḷa in Chinese rendering. See Watters, I, p. 229.

they offered the same to Majjhantika who then delivered to them a discourse on *āśīviṣa* (venom of a serpent) and converted them to Buddhism. From that day up to the time of composition of the *Mahāvaṃsa,* i.e., the 5th century A.C., the author says that Kasmīra-Gandhāra continued to be illumined by yellow robes.

A legend similar to the above appears with slight variations in the Tibetan *Dul-va* and the traditions derived from it, e.g., in the works of Tāranātha, Bu-ston, *Aśokāvadāna,* and in Yuan Chwang's *Records.* The story runs as follows: Madhyāntika, a disciple of Ānanda, was a teacher of Vārāṇaśī. His pupils were so numerous that the lay-devotees of Vārāṇaśī found it difficult to maintain them; so Madhyāntika left the town for Mount Uśira in the north,[1] where he stopped for three years. After this period Madhyāntika went to Kashmir and settled down on the bank of a lake inhabited by the Nāgas.[2] His presence was resented by the Nāgas, who however were subdued by his supernatural powers. Tāranātha adds that at this time there were in Kashmir nine cities, many villages of mountain-dwellers, a royal residence and twelve vihāras, and that Madhyāntika brought with him many monks and lay-devotees, and increased the wealth of the country by introducing the cultivation of saffron,[3] for which Kashmir is famous even to-day. Madhyāntika resided in Kashmir for twenty years and propagated the religion widely. After his death, when road-communication was established between Kashmir and Tukhāra, Kashmirian monks went to

1 Identified with a mountain near Mathurā. See Watters, I, p. 308; B. C. Law, *Geog. of Early Buddhism,* p. 34.

2 Kalhaṇa also says that Kashmir was full of lakes inhabited by Nāgas. Yuan Chwang says that "according to the native records, Kashmir was originally a dragon lake." Watters, I, p. 265.

3 Cf. Watters, I, p. 262: Madhyāntika carried this valuable plant from Gandhamādana and introduced it in Kashmir. See Sarvāstivāda Vinaya, Tsa-shih, Ch. 40.

Tukhāra and established the religion there during the reign of Minara and Imaśya.[1]

Aśoka's patronage

In the edicts of Aśoka, the northernmost countries are mentioned as those inhabited by the Yonas, Kambojas and Gandhāras, which must have included the region round about Shahbazgarhi and Mansehra where his edicts were discovered. Kashmir, it seems, came within his ken in the latter part of his life when he saw through his mistake of supporting one section of Buddhist monks to the exclusion of another. The Pali tradition speaks of the earlier part of his life when he adhered to the Theravāda view point. The probability of such a bias for the Theravādins may be traced to his residence in Avanti during the period of his viceroyalty. As it was the principal centre of the Theravādins it was at this time that he imbibed the Theravāda doctrines. The Sanskrit tradition refers evidently to the latter part of his life when he inclined towards the Sarvāstivādins. It is stated in the Pāli chronicles that Aśoka convened a council under the guidance of Moggaliputta Tissa who insisted on recognising as orthodox only those monks who subscribed to the Theravāda view-point, dismissing the rest as un-orthodox. It is not known how far Aśoka carried out his directions, but it will be apparent from the accounts given below that the monks other than the Theravādins, particularly the Sarvāstivādins, had to leave Magadha for some distant regions. Yuan Chwang records the above event in another form. He writes that during Aśoka's reign there was in Magadha a distinguished monk called Mahādeva who was "a subtle investigator of *name and reality* and who put his

1 Schiefner p. 23. Tāranātha adds (p. 25): Zu dieser Zeit etwa war es, also König Aśoka nicht lange vorher geboren wurde: but how far this statement can be taken at its worth is apparent.

extraordinary thoughts in a treatise which taught heresy." An attempt was made to drown into the Ganges these monks who however saved themselves by flying through the air to Kashmir where they settled on the hills and the valleys. On hearing this, Aśoka felt remorse and requested them to return, and on their refusal, built for them 500 monasteries and "gave up all Kashmir for the benefit of the Buddhist Church."[1] The fact underlying this story is that the "investigators of *name and reality*" were none other than the Sarvāstivādins, whose principal tenet is that *nāma* and *rūpa* are real and are divisible into 64 elements which exist for ever (*sarvam asti*), and it is for this they had the appellation of Sarvāstivāda.[2] Then the statement that they resorted to the hills and valleys of Kashmir corroborates the flight of the Sarvāstivādin monks to the north in Kashmir.

Yuan Chwang must have fallen into confusion in regard to the name Mahādeva. There were very probably two persons of this name "one an influential abbot of Pāṭaliputra"[3] who preached the *Devadūta-sūtra*.[4] and the other a monk who introduced the tenets relating to the imperfections of an Arhat.[5] Mahādeva the investigator of *name and reality* must have been a Sarvāstivādin while the other Mahādeva, who attributed imperfections to an Arhat, was a Mahāsaṅghika. Yuan Chwang further confused the Theravādins with the Mahāsaṅghikas when he wrote that Aśoka supported the Mahāsaṅghikas as against the Theravādins, and that 500 Arhats left Pāṭaliputra and propagated the Sthavira School in Kashmir, while

1 Watters, I, p. 267.

2 See my paper on the Doctrine of the Sarvāstivāda School in the *IHQ.*, XIV, pp. 114-20, 799 ff.

3 Watters, I. p. 269.

4 *Majjhima,* III, 179.

5 Watters, I, p. 268. See my paper on the Doctrines of the Mahāsaṅghika School in the *IHQ.*, XIII, pp. 549-80; XIV, 110 ff.

the majority of the inferior brethren at Pāṭaliputra began the Mahāsaṅghika School.[1] The Mahāsaṅghikas, as we know, lived originally at Vesali and later on passed on to the south, making their principal centre in the Andhra country[2] at Dhanakataka (present Guntur District).

The statement that Aśoka became later on repentant and wanted the monks who fled to Kashmir to return to Magadha may be an indirect reference to the fact recorded in the *Divyāvadāna*[3] and *Aśokāvadāna*[4] that Aśoka made an attempt towards the end of his life to reconcile the monks of the different schools of Buddhist thought by convening a council to which he particularly invited the monks living at Tamasāvana in Kashmir. The Ceylonese chronicles maintain a discreet silence over this incident, and this is not unusual in view of the sectarian spirit permeating the chronicles.

The Sarvāstivādins also claim Aśoka as their patron. They ignore the name of Moggaliputta Tissa and put in its stead the name of Upagupta. Their Avadāna literature is full of episodes dealing with the life and munificence of Aśoka. Tāranātha also speaks of his lavish gifts to the Sarvāstivāda monks of Aparantaka, Kashmir and Tukhāra.[5] Kalhaṇa[6] writes that Aśoka not only built Śrīnagarī but also covered Suskaletra and Vitastrā with numerous stūpas, one of which was so high that its pinnacle could not be seen. Yuan Chwang noticed four Aśokan topes, each of which contained relics of Buddha's body. The Avadānas record that Aśoka's

1 Watters, I, p. 269.

2 *Ibid.*

3 *Divyā.*, p. 399 वसन्ति काश्मीरपुरे सुरम्ये ये चापि धीरास्तमसावनेऽस्मिन् ; *JA.*, 1895, pp. 241 ff.

4 Prof. Przyluski writes in his *Légende de l'Empereur Aśoka*, pp. 101, 117 that a council of 30,000 monks was held by Aśoka, his sources of information being the *Aśokāvadāna* and Tāranātha (Schiefner, p. 38) but we do not find any such reference in Tāranātha.

5 Schiefner, p. 38.

6 Stein, I, p. 19.

liberality to the Buddhist monks was carried to such an excess towards the end of his life that his grandson Sampadi[1] who was in charge of his treasury refused to carry out his commands and even reduced his food to a myrobalan, half of which was the last gift made by him to the Buddhist Saṅgha.

Through the activities of the Sarvāstivādins, Kashmir became a centre of Buddhist philosophical studies and was, according to Tāranātha also the scene of the activities of Vatsa,[2] the propounder of the Ātmaka theory (*pudgalavāda*) and the founder of the Vātsiputrīya or Saṃmitīya school. The monk Vatsa taught that the *pudgala* (individuality) persists through the innumerable existences of an individual and ceases only on his attainment of Nirvāṇa.[3]

Buddhism and Nāga beliefs

In spite of all the patronage of Aśoka and the glorious accounts of the popularity of Buddhism in Kashmir, the fact remains that Buddhism had to face a strong opposition in the country from the established belief in Nāga-worship. Without adverting to the antiquity of the Nāga-worship it may safely be stated that Nāga beliefs were quite common in India when Buddhism made its appearance and that is the reason why the legend of Nāgas and their conversion by Buddha occur occasionally in the Buddhist texts. In Ceylon, Java, and Indo-China Nāga-worship was no less in vogue, and Buddhism could not help incorporating into itself some of the local beliefs in order to secure a footing in these distant countries. Kashmir was avowedly a land of Nāga-worship. Its two main

1 *Divyā.*, p. 430. Tib. ནོར་ ལྷས་ བྱིན། It has been restored by Schiefner as Vāsavadatta, but it may also be Dhanadā or Sampadi.

2 Schiefner, p. 44.

3 See my paper on the Doctrines of the Sammitīya School in the *IHQ.*, XV, pp. 90 ff.

chronicles the *Nīlamatapurāṇa* and the *Rājataraṅgiṇī* relate how Kashmir was created out of water and left to the care of the Nāgas of whom Nīla was the chief. The Buddhist chronicles also speak of Kashmir as a land of lakes under the control of the Nāgas. They are generally associated with watery and mountainous regions, and so it is quite likely that Kashmir should be called a land of Nāga-worshippers,[1] and attribute the origin of its rites and ceremonies to Nīla. Buddhism probably undermined the faiths of the people and this was supposed to be possible partly on account of the *abhiññās* (supernormal powers) acquired by the advanced Buddhist monks. Madhyāntika is said to have succeeded in winning over a large section of the populace by the show of his miraculous powers. Kalhaṇa also states it in the *Rājataraṅgiṇī*, verse I, 178:

ते वादिनः पराजित्य वादेन निखिलान् बुधान् ।
क्रियां नीलपुराणोक्तामच्छिन्दन्नागमद्विषः ॥ १७८ ॥

Translation: The (Buddhist) disputants the Veda-haters after defeating all wise men in disputations brought to an end the rites and ceremonies prescribed in the *Nīlapurāṇa*.

The *Nīlamatapurāṇa* also could not ignore its influence and help prescribing as follows:—

विष्णुर्देवो जगन्नाथः प्राप्ते ब्रह्मण कलौ युगे ।
अष्टाविंशतिमे भावी बुद्धो नाम जगद्गुरु ॥ ६८४
पुष्ययुक्ते निशानाथे वैशाखे मासि काश्यप ।
तस्मात् कालात् अथारभ्य काले भाविण्यतः परम् ॥ ६८५
शुक्ले सम्पूजनं तस्य यथा कार्यं तथा शृणु ।
सर्वौषधैः सर्वरत्नैः सर्वगन्धैस्तथैव च ॥ ६८६
बुद्धार्चास्नापनं कार्यं शाक्योक्तै र्वाणैस्तथा ।
सुधासिताश्च कर्तव्याः शाक्यावासाः प्रयत्नतः ॥ ६८७

1 Traces of Naga-beliefs are still to be found in the names of spots in Kashmir like Verinag, Anantanag, Serhnag, etc.

क्वचिच्चित्रयुताः कार्यैश्चैत्या देवगृहास्तथा ।
उत्सवं च तथा कार्यं नटनर्तकसंकुलम् ॥ ६८८
शाक्यानां पूजनं कार्यं चीवराहारपुस्तकैः ।
सर्वमेतद् भवेत् कार्यं यावत् प्राप्ता भवेन् मघा ॥ ६८६

Transl. O Brahman, in the 28th Kali-yuga, in the month of Vaiśākha on the full-moon day with the conjunction of Puṣyā-nakṣatra, Viṣṇu the lord of the world will appear as Buddha the teacher of the world. Listen how his worship is to be performed. In the bright fortnight, the image of Buddha is to be bathed with water containing all herbs, jewels and scents and by uttering the words of Śākya. The place is to be carefully besmeared with honey; the temple and the stūpa are to have painted pictures, and there should be dancing and amusements. The Śākyan worship is performed with *cīvara* (robes), food and books.

Buddhism and Śivaism

The Kashmirian history shows that Aśoka built temples both for Śiva and Buddha and since his reign, the two faiths Buddhism and Śivaism flourished in Kashmir side by side, and even claimed at times the same persons as their devotees. This state of things is not confined to Kashmir. In Tibet, Nepal and even Mongolia in Champa, Java and Burma, the two cults existed side by side, and had common adherents. The explanation that can be offered for such amity between the two religions is that while Buddhism catered to the ethical and philosophical needs of the human mind, Śivaism, or for the matter of that Brahmanism, catered to the devotional and religious needs. Buddhism made no provision for the rites and ceremonies which were almost a part and parcel of Hindu's life, and naturally took no objection to those prescribed by Brahmanism. All that Buddhism demanded of its followers is *maitrī* (love) and *karuṇā* (compassion), and a moral life with faith in Buddha as the liberator

of mankind from *duḥkha*. To the unbiassed Hindu mind there is not much of difference between Buddhist and Śaiva doctrines. In both the systems, the highest truth or the ultimate reality is unknowable, Buddhism calling it Nirvāṇa or Śūnyatā, and Śivaism, particularly the Pratyabhijña or the Idealist school of Kashmir, denoting it as Śiva. If Śiva be explained as *śānta*, i.e., undisturbed by birth and death, the Buddhists would have no objection to accept it as Śūnyatā or Nirvāṇa. Both the systems look upon the phenomenal universe as subject to origin and decay; the caused and conditioned theory of Buddhism corresponds to the reproduction and destruction cult of Śivaism, the fundamental difference between the two being the denial by Buddhism of any real individual self or an infinite self as opposed to the assertion of same by Śivaism or Brahmanism generally. As regards the externals, asceticism and certain mythological and metaphysical ideas may be pointed out as the common features of the two systems. Buddhism favoured asceticism but did not look upon it as the essential means of salvation, while in Śivaism, the ascetic ideal of Śiva is placed as compulsory before every devotee for *sādhanā*. With the appearance of Avalokita and Tārā in the Buddhist pantheon, many mythological and metaphysical ideas woven around Śiva and Durgā were transferred to them while many of the ungainly rites of the Śivaites came to be adopted by the Buddhists of Nepal, Tibet and Mongolia in the worship of the Buddhist gods and goddesses.[1] In Siam and Camboja, the worship of Śiva and Durgā is sometimes described as identical with the worship of Buddha and Prajñā, and there is a number of instances of devotees worshipping both Buddha and Śiva in Champa, Camboja, Java and Nepal. The Yueh-chis took to Śiva worship, and Kadphises II and Vasudeva issued coins with Śiva emblems, but

1 Elliot, *Hinduism and Buddhism*, II, pp. 118-9, 123; III, 391-2.

Buddhism was no less popular with them. It cannot be said with precision how far the fusion of the two religions took place within India, but there is no doubt that it did happen in Champa, Camboja, Java, Siam, Nepal and Tibet. In India no two religions are regarded as incompatible and the worship of images belonging to two or more religions is regarded in each as equally meritorious. No Hindu will hesitate to light a candle at the tomb of a Muslim Fakir or offer flowers to a Jaina or Buddhist image. So Kalhaṇa's statements that kings, queens and ministers of Kashmir from Aśoka downwards built temples both for Śiva and Buddha can be accepted as correct.

The anti-Buddhistic spirit of Aśoka's successors (232-185 B.C.)

There is yet a great deal of uncertainty about the successors of Aśoka. From the seventh Pillar Edict it is evident that Aśoka had many queens and sons. This is corroborated by the Buddhist legends about Aśoka as also by Tāranātha who says that Aśoka had eleven sons.[1] Names of four sons are known to us through various traditions. They are:—

(i) Tīvara, son of queen Kāruvākī of the Aśokan inscriptions, Viceroy of Takṣaśilā, Ujjayinī, Suvarṇagiri and Tosali;[2]

(ii) Kuṇāla (also known as Dharma-vivardhana and Suyaśas) son of queen Padmāvatī; he was deputed to Takṣaśilā for suppressing the rising of the frontier tribes, and was rendered blind through the machinations of his step-mother Tiṣyarakṣitā;[3]

(iii) Mahinda, son of the Vidisa lady married by Aśoka while he was a Viceroy at Ujjayinī. He was the famous apostle of Buddhism to Ceylon[4]; and

1 Schiefner, p. 48.
2 Raychaudhury, *op. cit.*, p. 237.
3 Raychaudhury, p. 238; Watters, I, p. 246; Przyluski, *La Légende etc.* p. 109; Schiefner, p. 48.
4 *Mahāvaṃsa*, ch. v.

(iv) Jalauka of the Kashmirian tradition.

Of the grandsons of Aśoka, the names of only two have come down to us:—

(i) Sampadi or Viśoka[1] (restored from Tibetan by Schiefner as Vītāśoka or Vigatāśoka), son of Kuṇāla. He acted as Aśoka's treasurer and stopped the king's unending largess to the Buddhist Saṅgha and later on succeeded him.[2]

(ii) Daśaratha of the Purāṇic tradition and Aśokan inscriptions, the patron of the Ājīvikas.

There is very little information about the succeeding rulers of the Mauryan line;[3] the last is said to be Bṛhadratha, whose assasinator is wrongly recorded in the *Divyāvadāna* (p. 433) as the last Maurya king.[4]

The lavish gifts made by the Emperor on the various religious organisations and specially on the Buddhist Saṅgha met with a natural reaction in the hands of his successors. They discarded the religion and expressed their antipathy by embracing and supporting Jainism, Ājīvikism and Śivaism to the exclusion of Buddhism.

1 See *Mmk.*, p. 610; Schiefner, pp. 40, 48; Bu-ston, II, p. 118; *Divyā.*, p. 430; Watters, II, p. 100; Raychaudhury, *op. cit.*, p. 238; Przyluski, *op. cit.*, p. 240.

2 Schiefner restores Vigatāśoka from Tib. མྱ་ངན་ བྲལ which may as well be restored as Viśoka as given in *Mmk.*, p. 610.

Nanda (དགའ་བོ) is described as the grandson of Viśoka and son of Śūrasena (not Vīrasena). See *Mmk.*, p. 613; Watters, II, p. 97; Schiefner, p. 53.

3 According to Tāranātha, Aśoka was succeeded by his grandson Viśoka—Viśoka's son Śūrasena (or Vīrasena)—his son Nanda who was a contemporary of Pāṇini—then Mahāpadma (Schiefner, p. 52) whose contemporaries were Sthiramati, Bhadra and Vararuci.

Another tradition (see Schiefner, p. 287) Sampadi—Bṛhaspati—Vṛṣasena, Puṣyavarman—Puṣyamitra.

4 See Raychaudhury, p. 240.

The story of Jalauka, as given in the *Rājataraṅgiṇī*,[1] reveals that he supported the Nāga and Śiva cults of Kashmir and persecuted the Buddhists. The legend of Kṛtyā refers to him as one who persecuted the Buddhists and destroyed the vīhāras, except that his heart was softened by the Bodhisattva ideal— the new aspect of Buddhism that had just then emerged. The Hīnayāna Buddhists are painted in black as they are described as bent on taking revenge for his cruel acts. He built the Kṛtyāśrama vihāra and dedicated it not to Buddha but this sorceress Kṛtyā. He directed his energies and munificence to the erection of Śiva temples and, possibly, it was an attempt to resuscitate Śivaism which had waned in Kashmir owing to the popularity of Buddhism under Aśoka's patronage.

The anti-Buddhistic spirit of Daśaratha may be inferred from his gifts to the Ājīvikas and the silence of the Buddhist texts about his existence. Sampadi's disapproval of Aśoka's gifts to the Buddhist Saṅgha; the Jaina accounts of his activities for the propagation of Jaina faith and the establishment of vihāras for śramaṇas in non-Aryan countries[2] and Tāranātha's discreet silence over the events of his rule indicate also his anti-Buddhistic spirit.

The climax of anti-Buddhistic feelings of Aśoka's successors is narrated in the *Divyāvadāna* and *Aśokāvadāna,* in which Puṣyamitra is described as wishing to surpass his renowned predecessor Aśoka by undoing the work done by him. He razed the stūpas and vihāras to the ground and put the price of 100 Dināras for the head of every Buddhist śramaṇa.[3] We need not go into the question whether Puṣyamitra was of Mauryan descent, or a Brahmin general of Bṛhadratha; the fact remains that Aśoka's grandsons and their

1 *Rājat,* I, 136, 140-4; see Kṣemendra's *Samayamātṛkā,* v. 61 re. Kṛtyāśrama-vihāra.

2 Raychaudhury, *op. cit.,* p. 239. See also *IHQ.,* 1930, p. 343.

3 Przyluski, p. 301-2; *Divyā.,* p. 434; Schiefner, p. 81.

successors played havoc with the Buddhist monks and establishments from one end of India to the other including the valley of Kashmir.

The Greeks and the Śakas

The only rule important for the history of Buddhism between the reigns of Puṣyamitra and Kanishka is that of the Greek king Menander. The *Milindapañha* is our best source for information about the same, and the date of its Sanskrit original written in the north may safely be taken to be the 1st century B.C. This treatise is particularly important for the history of Buddhism of Kashmir on account of the fact that the scene of discussions between Milinda and Nāgasena is laid in a spot 12 yojanas from Kashmir and 200 yojanas from Alasanda or Kalasigāma.[1] The author of the work is familiar with the people of the north and he refers twice to Śaka-Yavana, Cīna-vilāta, Alasanda, Nikumba, Kashmir and Gandhāra, i.e. the region round about Kashmir.[2]

As regards king Milinda, the work says that he at first became a lay-devotee, built the Milinda-vihāra and then after some time handed over the reins of his administration to his son, joined the Buddhist Saṅgha as a monk, and ultimately attained *arhathood*.[3]

Though only two Kharoṣṭhī inscriptions incised at the instance of the Greek chiefs have been discovered at Swat[4] and Ṭaxila,[5] they show that Buddhism obtained a firm footing in N.W. India and was welcomed by the foreign rulers.[6]

1 *Milindapañha*, pp. 82-3.

2 *Milinda*, p. 327: Vilāta=Tukhāra (Tokharistan), a Mleccha country. (Cf. Nāgārjunikoṇḍa Inscr. in *Epi. Indica*, xx, i).

3 *Ibid.*, p. 420.

4 *CII.*, II, i, p. 4: "By Theodoros the Meridarkh were established these relics of the Lord Śākyamuni for the purpose of security of many people."

5 *Ibid.*, p. 5: "By.........the Meridarkh together with his wife, the stūpa was established in honour of his parents for the presentation of a respectful offering."

6 *Ibid.*, p. 49.

Like the Greeks, the Śakas also embraced Buddhism, made donations to the Buddhist Saṅgha, erected stūpas on the relics of Śākyamuni,[1] constructed vihāras, and installed images of Buddha in them.

The Kushanas

Following the Śaka-Yavanas, the Kushanas also adopted Buddhism as their religion and showed their munificence by erecting stūpas, temples and images of Buddha all over N. India. The earlier Kushanas like Kadphises II, as their coins indicate, were Śiva-worshippers, but Kanishka and his successors, as their inscriptions and monuments prove, showered their gifts on the Buddhist Saṅgha, particularly on the Sarvāstivādins[2] and occasionally on the Mahāsaṅghikas.[3]

Since the demise of Aśoka, Buddhism withstood several repercussions and survived in N.W. India by the patronage of the Śaka-Yavanas and the Kushanas. In the reign of Kanishka, it once more came to the forefront of Indian religions and recovered its lost glory. The Buddhist ecclesiastical historians pass silently over the dark period of Buddhism intervening between the reigns of Aśoka and Kanishka, and resume their accounts with the advent of Kanishka.[4]

Kanishka and his Successors

The region of Kanishka is of outstanding importance for the history of Buddhism in N. India. It is marked by donations from several lay-devotees and monks to the Buddhist Saṅgha, evidences of which have been unearthed by the archeological department of

1 *CII.*, II, i, pp. 29 ff. 2 *CII.*, II, i, pp. 137, 145, 155, 176.

3 *Ibid.*, Wardak Vase Inscription, p. 170.

4 Tāranātha has referred to the reigns of Viśoka, Nanda and Mahāpadma and mentions nothing of importance in connection with the history of Buddhism.

the Government of India. The session of the Fourth Council, the composition of the Vibhāṣā śāstras, the appearance of distinguished writers, and the propagation of Buddhism outside India are some of the factors which render this reign so glorious in the history of Buddhism.

Of the successors of Kanishka, we come across the names of only Vāsishka and Huvishka in the several inscriptions relating to this period. Kalhaṇa mentions the names of three successors Hushka, Jushka and Kanishka (I. 168). The Wardak Vase Inscription discloses the Buddhistic leanings of Huvishka but there is no clear evidence about such leanings of Vāsishka. Tāranātha[1] however tells us that the son of Kanishka maintained several arhants and bhikṣus in his Puṣkalāvati palaces for five years. Kalhaṇa informs us that Hushka, Jushka and Kanishka (II) built Hushkapura (mod. Uskur),[2] Jushkapura (mod. Zukur)[3] and Kanishkapura (mod. Kanespur),[4] and that these kings, though belonging to the Turuska race, were given to acts of piety. They erected Maṭhas and Caityas at Suskaletra and other places, and the Buddhists of that time acquired great renown as *pravrajitas* (recluses) and were predominant in Kashmir, defeating their opponents in disputations.

Though the available accounts of the Kushan rulers are meagre, there are yet ample proofs that Buddhism enjoyed the most prosperous time during this rule all over N. India and specially in Gandhāra and Kashmir. The Council held under the auspices of Kanishka in Kashmir and the valuable work done in the Council bear an eloquent testimony to their influence and popularity.

1 Schiefner, ch. XIII.

2 It is now a small village near Baramūlā, see Stein, i, 168 n.

3 It is a large village near Srinagar. *Ibid.*

4 It is between Vitastā and the high road connecting Baramūlā and Srinagar. *Ibid.*

The Council

Tāranātha commences the story of the Council with the conversion of king Siṃha of Kashmir to Buddhism. It is said that king Siṃha became an *arhat* and his name after ordination was Sudarśana. He preached the religion in Kashmir. Kanishka was then the king of Jalandhara. He heard of Sudarśana and came to Kashmir to listen to his discourses.[1]

The Buddhist Saṅgha was then divided into eighteen schools. The Venerable Pārśva had come to Kashmir from the east, and advised Kanishka to collect all the monks at Kuṇḍalavanavihāra[2] (in Kashmir). 500 Arhats, 500 Bodhisattvas and 500 Paṇḍitas[3] took part in the Council.[4] An attempt was made to reconcile the conflicting opinions of the different schools and settle once more the Vinaya, Sūtra and Abhidharma texts. Bu-ston gives an account similar to the above adding only that "after recitation of the texts it was settled that the texts acknowledged by the eighteen sects were all of them the word of the Buddha."[5] Yuan Chwang's account is substantially to the same effect. He attributes the session of the Council to the confusion that Kanishka had while listening to the conflicting interpretation of Buddha's words as given by the adherents of the different sects. Pārśva explained to the king the cause of his confusion and advised him to hold a Council in order to

1 Schiefner, chapter XII. There is a Kashmirian king of this name in the *Rājataraṅgiṇī*. It may be that king Siṃha was only a prince. Buston (II, p. 160) preserves a tradition that Sudarśana delivered the teaching (of Vinaya) to Anāgāmin and the latter to Anivartitabuddhi who in his turn imparted it to Guṇaprabha.

2 Tib. སྣ་རྒྱན་ནགས་ཀྱི་གཙུག་ལག་ཁང ། Chinese: Kien tho lo.

3 Tib. སོ་སོ་ སྐྱེ་བོའི་པ་ཎྜི་ཏ =Pṛthagjana-paṇḍita, i.e. the paṇḍitas who are not srotāpannas. Bu-ston, II, p. 97.

4 Schiefner, p. 60.

5 Bu-ston, II, p. 97.

bring together the varying interpretations of the different sects. Yuan Chwang adds that in this Council several expository commentaries on the Sūtra, Vinaya and Abhidharma were written and called the Upadeśa-śāstras and Vibhāṣā-śāstras, in which the original texts and their different interpretations were discussed. King Kanishka, records Yuan Chwang, had all the treatises written on copper plates and had them enclosed in stone-boxes and deposited in a *stūpa* made specially for the purpose.

Paramārtha in his *Life of Vasubandhu*[1] refers to this Council though not expressly. He writes that Katyāyanīputra went to Kipin (Kashmir) and there with the co-operation of 500 Arhats and 500 Bodhisattvas arranged the Sarvāstivādin Abhidharma texts in eight sections (*granthas*), such as *prajñā*, *dhyāna*, etc., and called it *Jñāna-prasthāna-sūtra*. A commentary was written on the same and was called *Vibhāṣā*. He then sent for Aśvaghoṣa who was then residing at Śrāvastī and requested him to give the Vibhāṣās a proper literary shape. After the completion of the commentary, Katyāyanīputra ordained by a stone-inscription that no portion of the Abhidharma text and its Vibhāṣā must go out of the country, but he could not anticipate that a prodigy like Vasubandhu would commit to memory all the works and take them out. The Vibhāṣā-śāstra is so closely associated with Kashmir that it is called *Kashmir-shi* in Chinese.[2]

The Vibhāṣā-śāstras

By the expression *Vibhāṣā-śāstra,* Paramārtha has in view only the disquisitions on Sarvāstivādin Abhidharma text while Yuan Chwang means, by the expression expository commentaries not only on Abhidharma but also on Sūtra and Vinaya, the commen-

1 *T'oung Pao,* vol. V, pp. 276-81.

2 Watters, I, p. 277.

taries on Sūtras being only distinguished as *Upadeśa* and not as *Vibhāṣā Śāstras*. It is a matter for regreat that the Śāstras exist only in Chinese translation and have not yet been studied adequately. About the merits of the works Yuan Chwang tells us that in these "there is evidence of great study and research. In them we find an extraordinary insight into the Buddhist lore of various kinds and also into the Brahmanical learning, Indian alphabets, and the Vedas and their Aṅgas."[1]

Distinguished Ācāryas

The composition of the *Vibhāṣā-śāstras* in Kashmir indicates that Kashmir grew up to be an academic centre attracting distinguished ācāryas from other places.[2] The accounts of the Chinese travellers and Paramārtha show that Katyāyaniputra, Aśvaghoṣa, Vasubandhu, Vasumitra, Dharmatrāta, Saṅghabhadra, Visuddhasiṃha, Jinbandhu, Sugtamitra, Sūryadeva, Jinatrāta,[3] Kankavatsa[4] and many other distinguished teachers and writers lived in Kashmir, from the time of Kanishka. Tāranātha tells us that during the reign of Kanishka one wealthy brahmin called Sūtra maintained the Vaibhāṣika teacher Dharmatrāta and the earliest Sautrāntika teacher Mahābhadanta Sthavira along with their disciples.[5]

1 Watters, I, p. 278.

2 Buston, II, p. 142: A great number of Pratyekabuddhas had formerly expressed in their entreaties the desire that the country should be the place where the Abhidharma was to be spread.

3 Watters, I, p.283. 4 Buston, II, p. 122.

5 The Tib. text (p. 47, l. 10-11) is as follows: མདོ་ སྡེ་པའི་ ཐོག་མ་ ཁ་ཆེ་ཡི་ བཙུན་པ་ ཆེན་པོ་ གནས་ བརྟན་ འཁོར་ དགེ་ སློང་ ལྔ་ སྟོང །

Schiefner translates it thus: den ersten der Sautrāntika's den Kāsmīraschen grossen geehrten Sthavira mit einer Schaar von 5000 Bhikṣus fortwährend beehrte.

Can the Mahābhadanta be Śrīlābha? See Schiefner p. 67.

Dharmatrāta is well-known as one of the four renowned ācāryas of the Vaibhāṣika school, the other three being Ghoṣaka of Tukhāra, Vasumitra of Maru, and Buddhadeva of Vārāṇaśī.[1] One Dharmatrāta, according to the Chinese tradition, is the uncle of Vasumitra, to whom is attributed the authorship of the *Pañcavastu-vibhāṣā-śāstra, Saṃyuktābhidharma-hṛdaya-śāstra,* etc.[2] In the Sui Vihāra copper-plate inscription[3] one Dharmatrāta is mentioned as the disciple of Bhava (Bhavya) and teacher of Nagadata (Nāgadatta). In the present state of our knowledge, it is not possible to state whether the Dharmatrātas are one and the same person or different. Vasumitra is another famous figure of Kashmir, but there are five authors bearing this name.[4] In the *Tattvasaṃgraha, Kamalaśila* discusses the opinions of Dharmatrāta and Vasumitra but we do not know which Dharmatrāta and Vasumitra were in his mind. The Sautrāntika teacher Śrīlābha was an inhabitant of Kashmir.[5] He was a disciple of Kuṇāla. Saṃghabhadra was another Kashmirian ācārya, who was a profound scholar of the Vibhāṣā śāstras of the Sarvāstivāda school."[6] He wrote a commentary on Vasumitra's *Prakaraṇapāda* and was the author of the *Abhidharmāvatāra-śāstra.*[7] One of his distinguished students is Vasubandhu,[8] who studied with him the Vibhāṣās, the śāstras of the 18 schools, the Sūtras and Vinayas, the six systems of philosophy and the art of dialectics. He compressed the Abhidharma texts and their Vibhāṣās in his *Abhidharmakoṣa* and *Bhāṣya,* and sent them to the Kashmir Vaibhāṣikas who were greatly pleased with them.[9] Vasubandhu later on turned from the Sarvāstivāda point of view to the Sautrāntika as is evidenc-

1 Watters, I, p. 241-5; Schiefner, p. 297.
2 See Nanjio, p. 375.
3 *CII.*, II, i, p. 141.
4 For details, see *Asia Major,* II, p. 7-8.
5 Schiefner, pp. 67, 79.
6 Watters, I, p. 325.
7 Watters, I, p. 280.
8 Bu-ston, II, p. 142.
9 Watters I, p. 210-1; Bu-ston II, p. 143.

ed in the expression of his opinions in the *Bhāṣya*, and which elicited vehement criticisms from Saṅghabhadra who was a staunch Sarvāstivādin and wrote two treatises to refute Vasubandhu's later views.[1]

Guṇaprabha and Vimalamitra are the two other teachers whose names occur in the *Records* of Yuan Chwang. Guṇaprabha is mentioned by Tāranātha and Bu-ston as a great authority on the *Vinaya* of the Mūlasarvāstivādins and as the author of several works.[2] Yuan Chwang refers to the monastery at Matipur where he composed his treatises. As regards Vimalamitra, Yuan Chwang[3] writes that he "was a native of Kashmir and an adherent of the Sarvata (i.e. Sarvāstivāda) school having made a profound study of canonical and heterodox scriptures, and had travelled in India to learn the mysteries of the Tripiṭaka."

Reverses met by Buddhism

(5th century A.C. and after)

Some time after the Kushan rule, Buddhism again fell on evil days. Tāranātha[4] reports that a *mleccha* faith called 'Ardho' appeared for the first time in India and secured many followers. The *mleccha* religion was perhaps confined to Makha[5] and did not

1 Bu-ston, II, p. 144; Watters, I, p. 325; Schiefner, p. 126.

2 Watters, I, p. 327.

3 One of his disciples Mitrasena was met by Yuan Chwang, I, p. 328. Bu-ston (II, p. 161) says that one of the disciples of Guṇaprabha was Dharmamitra.

4 Schiefner, p. 79. Tib., p. 63, I, 3: དུས་ དེ་ ཙམ་ན་ ཀླ་ ཀློའི་ ཆོས་དང་ པོར་ བྱུང་ བཏང་ ཡིན་ དེ །

Tib. Kla. Klo may be Mleccha or Tukhāras. Cf. *Mmk.*, p. 621-2 Schiefner, pp. 78, 304: They killed cows by uttering *Bismilla*.

5 "Makha" is mentioned by Bu-ston (II, p. 171) as one of the countries where Buddhism spread and disappeared. It is perhaps Mecca (Schiefner, p. 80); the founder of the religion is Mamathar (=Muhammad?) and the teacher is called Paikhampa (=Payagambar?).

spread to Kashmir. Tāranātha then refers to the royal families of Saitā and Turuṣka,[1] stating that king Turuṣka ruled in Kashmir for 100 years as a Dharmarāja, but destroyed the vihāras of Magadha and put the monks of Nalanda to flight.[2] Then Mahāsammata, son of Turuṣka brought under one rule the kingdoms of Kashmir, Tukhāra and Ghazni and helped the spread of Mahāyāna teaching.[3] The *Mañjuśrīmūlakalpa* refers to one Turuṣka who ruled over the Uttarāpatha up to the gate of Kashmir.[4] He was a pious Buddhist and during his reign Mahāyānism, specially the teaching of the *Prajñāpāramitā,* spread in the north. After him appeared Mahāturuṣka who also erected Buddhist temples and monasteries and propagated the *mantra* and worship of Tārādevī.[5] In the *Mañjuśrīmūlakalpa,* the Turuṣka king is referred to as "Gomi"[6] and his successor as Buddhapakṣa, who, according to both Tāranātha and *Manjuśrīmūlakalpa,* made good the loss suffered by Buddhism on account of the vandalism of his predecessor by re-erecting several temples and monasteries.[7] Tāranātha adds that he erected many *Caityas* in Ghazni[8] and invited to Kashmir Vasubandhu's disciple Saṅghadāsa who founded Ratnaguptavihāra in Kashmir and spread the Mahāyāna teaching there for the first time.[9]

The Turuṣka lord was very likely the well-known persecutor of Buddhism, Mihirakula, whose date of accession is placed at 515 A.C. The Chinese traditions as also Kalhaṇa's *Rājataraṅgiṇī*

1 Tib. (p. 64) སཻད་ དང་དུ་རུ་ཥ་ཀའི་ རྒྱལ་པོའི་ རིགས་ རྣམས་ བྱུང་ངོ།

2 Schiefner, p. 94; Bu-ston II, p. 119.

3 Schiefner, pp. 103 ff.

4 *Mmk.*, p. 623.

5 *Ibid.*,

6 Gomimukhya, Gomiṣaṇḍa. Cf. Gollas of Kosmas Indikopleustes and his coin-legends: jayatu vṛṣa, jayatu vṛṣadhaja. Stein, I, p. 43 fn.

7 *Mmk.*, pp. 619-620; Schiefner, p. 94-5.

8 Schiefner, p. 103.

9 *Ibid.*, p. 135.

speak of his cruel nature, and his vendetta against the king of Siṃhala. Perhaps there was some sort of provocation from the Buddhists,[1] which incited him to pull down the Buddhist temples and monasteries all over Northern India, and massacre the monks. The inhuman cruelties and depredations perpetrated by the White Hun ruler were, according to Yuan Chwang,[2] checked by Bālāditya of Magadha, but there was none in Kashmir to check his atrocious acts of destroying stūpas and monasteries and exterminating even the lay-adherents of Buddhism, until his complete overthrow by Yaśodharman. Following Tāranātha, Bu-ston and *Mmk.*, Kalhaṇa tells us that his son Baka (=Mahāsammata of Tāranātha, Buddhapakṣa of *Mmk.* and Bhadanta of Bu-ston) who brought Kashmir. Tukhāra and Ghazni under one rule, atoned for his predecessor's sins by erecting caityas and monasteries for the Buddhists.

It is written by both Kalhaṇa and Tāranātha that Buddhism had a serious set-back in Kashmir after the reign of Kanishka II. The former relates (I. 180-1,199) that after Nāgārjuna, during whose time "the Bauddhas obtained preponderence in the land by defeating in disputation all learned opponents," there were excessive snowfalls killing the Bauddhas; and king Nara, on account of the crime of a Buddhist monk, flew into rage and "burned thousands of Buddhist vihāras" while the latter informs us that when Nāgārjuna left N. India and went to the south, the religion of the Mlecchas prospered.[3]

Though it is difficult to make out a dependable account out of these traditions, it may be assumed that after the Kushanas, a Turuṣka royal family ruled over Kashmir. It may be the family of Turki Sāhis who held sway over Northern India for about a hundred

1 Kalhaṇa, I, 294; Buston, II, p. 137.

2 Watters, I, pp. 288-289.

3 Schiefner, pp. 84-5.

years from the 3rd century A.C. The Turki Sāhis were supporters of Buddhism, and so the religion must have prospered under their rule. It must have been sometime after the disappearance of this royal family that Mihirakula came to the throne of Kashmir and massacred the Buddhists. Towards the end of his life, Mihirakula became a worshipper of Śiva and "established pious observances in the lands occupied by the impure Daradas, Bhauṭṭas and Mlecchas" (I. 312-6). Mihirakula's son recompensed his father's cruel acts by restoring some of the ruined temples and monasteries.

Narendrāditya Khiṅkhila and Pratāpāditya

Baka was followed a few generations later by Narendrāditya Khiṅkhila (I. 347). There are a few coins bearing the legends Deva Sahi Khiṅgila, Śri Nareṇdra establishing the historicity of this king. Narendrāditya was a worshipper of Śiva and made endowments for the Brahmanas. He was succeeded by his son Yudhiṣṭhira I. The people of Kashmir deposed him and brought Pratāpāditya, a relative of Vikramāditya, from outside and placed him on the throne (II. 5). This new line of rulers worshipped Śiva, the last king of the dynasty being Tunjina.

Jayendra and Samdhimat

Tunjina was succeeded by Vijaya belonging to a different family. Vijaya's son Jayendra had a long and glorious reign excepting that it was stained by the attempt to kill his very popular minister Saṃdhimat who ultimately ascended the throne of Kashmir. Saṃdhimat ruled for a long time, built Śiva temples and practised Śaiva-sādhanās. His end was also unhappy, as he was compelled by the people to retire.

Meghavāhana

Meghavāhana, a descendant of Yudhiṣṭhira I, was brought by the people from Gandhāra and placed on the throne (III. 2). He

had a soft corner for Buddhism hailing as he did from Gandhāra a predominantly Buddhistic country. His queen Amṛtaprabhā of Prāgjyotiṣa is said to have built for the use of Buddhist monks a lofty vihāra called Amṛtabhavana (III. 9), to which a reference is made by Ou K'ong. Her guru (སློབ་པ) was a Tibetan, a native of Loh (i.e. Ladakh). His other queens also built monasteries and stūpas of which the one built by Khādanā is located at Khādaniya "about 4 miles below Varāhamūla on the right bank of the Vitastā."[1]

Meghavāhana cherished also some Aśokan ideas inasmuch as he himself was not only keen about observing the *dharma* but compelled his neighbouring kings to abstain from killing living beings (III. 27). With him are associated some *Avadānas* which extol his extreme sacrifices for the sake of others. His services to Buddhism were so great that the people attributed to his pious deeds an atonement for the sins of his forefather Mihirakula (III. 57). The long rule of this line of kings was only once interrupted by the rule of the poet Matrigupta for four years as a viceroy of Vikramāditya of Ujjayinī. The kings were mostly worshippers of Śiva and supporters of Brahmanism, but during the reign of Pravarasena II, the king's maternal uncle Jayendra built the Jayendra-vihāra[2] and placed in it the colossal statue of Buddha, known as Bṛhadbuddha. In this vihāra, Yuan Chwang stayed and received inctructions in the various Śāstras.[3]

During the reign of Yudhiṣṭhira II, his ministers constructed vihāras and caityas (III. 380-1), one of which is Skandabhavana-vihāra built by Skandagupta.[4] During the reign of Raṇāditya, one

1 Stein, Intro., I, p. 74 n. See *infra*, p. 37-8.

2 It offered shelter to king Pārtha and his queens (V. 428), and was destroyed later on by Kṣemagupta. See *infra*, p. 31.

3 Stein, I, p. 103 n.

4 It is located by Stein at Khandabavan, in Srinagar (Stein, I, p. 105 n.).

of his queens called Amṛtaprabhā placed a fine statue of Buddha in the vihāra built by a queen of Meghavāhana (III. 464). Raṇāditya was succeeded by his son Vikramāditya who was a devotee of Śiva. His minister Galuṇa had a vihāra built in the name of his wife Ratnāvalī (III. 476). The last king of this line was Bālāditya.

Lalitāditya Muktāpīḍa

(Middle of the 8th century A.C.)

Bālāditya was succeeded by his son-in-law, Durlabhavardhana, whose queen set up the Anaṅgabhavana-vihāra (IV. 3) referred to by Ou K'ong as Ānanda or Anaṅga vihāra.[1] The king himself as also his successors were mostly Viṣṇu-worshippers. The noted king of this line was Lalitāditya-Muktāpīḍa who successfully fought against Yaśovarman (IV. 134). It was after this war that he created for the better management of his vast dominion a few high offices which were filled up mostly by the Sāhis and other princes (IV. 143). He brought under his control a large portion of Northern India as also his neighbouring tribes the Tukhāras, the Bhauṭṭas and the Daradas (IV. 166 f.; cf. I. 312). The king showed his highest veneration to Viṣṇu and then to Śiva and last of all to Buddha. He built Viṣṇu and Śiva temples and also Buddhist viharās and stūpas (IV. 188, 201-3). He erected the "ever-rich Rājavihāra with a Catuḥśālā (refectory), a large Caitya and placed in it a large image of Buddha[2] (IV. 200). In one of these vihāras lived Bhikṣu Sarvajñamitra, the author of *Śragdharāstotra* and a nephew of a king of Kashmir. His chief minister was Caṅkuna who put up two vihāras, one of which was very lofty and contained golden

1 See *infra*, p. 37.

2 Stein (II, pp. 302-3) has traced some remains of this vihāra at Paraspur. The image was spared by king Harṣa. See *infra*, p. 33.

images of Buddha (IV. 215, 211). His son-in-law Īśānacandra, a physician, built also a vihāra (IV. 216). Caṅkuna was credited as a Tantrik Buddhist with the acquisition of some magical powers by which he charmed the king. At the king's request, he imparted the charms to him and took in return the image of Buddha which had been brought by Lalitāditya from Magadha. Both Kalhaṇa and Ou K'ong testify to its existence.[1]

Jayāpīḍa

One of the notable kings of this line was Jayāpīḍa. Kalhaṇa records that he owes the throne to a Caṇḍāla called Śrīdeva who killed the usurper Jajjā (IV. 475) and remained always guarded by the fierce Caṇḍālas (IV. 516) specially at night. He bore an antipathy to the Brahmanas whom he treated very cruelly (IV. 640 ff.). He loved learning and assembled learned men in his court (IV. 488-9). He worshipped both Viṣṇu and Buddha, and set up Viṣṇu temples, Buddha images and a large vihāra (IV. 484, 507-8) in his capital Jayapura. Very probably it was during his reign that Śāntiprabha lived in Kashmir along with his disciples Puṇyakīrti, Dānaśīla, Viśeṣamitra, Prajñāvarman and Ācārya Śūra.[2]

Avantivarman (855 A.D.)

Jayāpīḍa was followed by Avantivarman, who along with his ministers showed veneration to Viṣṇu and Śiva. Like Jayāpīḍa he patronised learning, and prohibited the killing of living beings (V. 64). During his reign Bhaṭṭa Kallaḷa and other Siddhas appeared in the country (V. 66). This seems to indicate that about this time Tantric Buddhism made some headway in Kashmir. The

1 *Rājat.* iv. 262 and Stein, I, p. 144 n.
2 Schiefner, p. 204; Bu-ston II, p. 161.

king was a devotee of Viṣṇu, a fact disclosed to his minister Śūra only at the time of his death (IV. 124-5).

Śaṃkaravarman and Pārtha

Avantivarman's son Śaṅkaravarman was a Śiva worshipper. He was miserly and exacted too many taxes from the people. He was uncharitable to learned men and used to speak Apabhraṃśa and not Sanskrit. His queen Sugandhā who ruled for two years was a devotee of Viṣṇu but had to spend her last days in a Buddhist monastery called Niṣpālakavihāra (V. 262). Another king of this line called Pārtha was dethroned through ministerial intrigues and took shelter in the Jayendra-vihāra (see p. 28) where the inmates of the monastery supplied him and his queens with food (V. 428). It was about this time that the Brahmanas regained their ascendancy and were able to place on the throne a king of their own choice, viz., Yaśaskara, who was not of royal descent .

Yaśaskara (939-948) and Kṣemagupta (950-8)

Yaśaskara's rule was marked by an effective administration of justice and equal treatment to the high and low without any discrimination of caste and creed.

Kṣemagupta, one of his successors. burnt down the Jayendra-vihāra (*ante* p. 28) and took the brass of the images of Buddha, and utilised the stones of the Vihāra for erecting a Śiva temple. He appropriated also the 32 villages which belonged to the vihāra (VI. 172-3, 175).

Saṃgrāmarāja (1003-1028) and his Successors

By the marriage of Kṣemagupta to Diddā, the Sāhi's granddaughter, the Sāhi princes since the reign of Lalitāditya Muktāpīḍa became more and more influential in the Kashmir court.

Towards the end of her sinful life Diddā was able to place her nephew Saṃgrāmarāja on the throne of Kashmir. He sent a large army to help Sāhi Trilocanapāla (VII. 47-8) but to no effect, as the Sāhis were completely routed by the Turuṣkas under Hammira. From now on the Sāhi princes took shelter in the Kashmir court and acquired great influence during the reign of Ananta, the grandson of Saṃgrāmarāja (VII. 146 f.). One of the Sāhi refugees was Rudrapāla, who become the righthand man of king Ananta. He fought against the Daradas and defeated them (VII. 175, 375). At this time an epidemic carried away Rudrapāla and many of the Sāhi princes (VII. 178). After Ananta, his son Kalasa came to the throne. He also had four princes of the Sāhi family as his best companions[1] (VII. 274) of whom Vijjā was the most trusted and favoured. Towards the end of his life he destroyed the copper-image of Sūrya and appropriated without fear the brass images of the vihāras (VII. 696).

Harṣa (1089-1101)

Kalasa's son was Utkarṣa, who was followed by his son Harṣa, a highly gifted prince and a master of all branches of learning (VII. 610). He is called by Kalhaṇa a Turuṣka and said to have supported the Turuṣka merceneries (VII, 1095, 1149). Being a Turuṣka he was a *mleccha* by faith,[2] as otherwise he could not have destroyed the Hindu and Buddhist temples. Kalhaṇa writes that "divine images of gold, silver and other materials were rolled about even on the roads, which were covered with nightsoil" (VII. 1093). He spared from spoliation only the temple of Raṇasvāmin and Mārtaṇḍa and spared the two colossal statues of Buddha

1 Vijjā calls himself a Rājaputra, VII. 325, 368.

2 See Stein, I, p. 353 n. Tāranātha (p. 128) speaks of one Śrīharṣadeva as having propagated Mleccha faith but he is of an earlier date, being a contemporary of Dignāga.

(of which one was at Parihāsapura built by king Lalitāditya and the other at Srinagar, known as the Bṛhadbuddha) at the request of his favourite singer Kaṇaka and the śramaṇa Kuśalaśrī (VII. 1095-8). Tāranātha records that during his reign three distinguished teachers of Buddhism, viz., Śākyamati, Śīlabhadra and Yaśomitra, lived in Kashmir.[1] Yaśomitra was a king's son and is well-known by his *ṭikā*[2] on Vasubandhu's *Abhidharmakośabhāṣya*. The Kashmirian Harṣa was a debauch and a cruel and greedy king, and his reign, as Kalhaṇa reports, is marked by unjust exactions, and attempts at conquest of the neighbouring tribes. Vijayamalla his chief adviser rebelled against him and joined the Daradas who were then ruled by Vidyādhara Sāhi, but his attempts to humiliate Harṣa were of no avail (VII. 911).

Jayasiṃha (1128-49)

King Harṣa was succeeded by Uccala, a descendant of Kāntirāja, another brother of Diddā the Sāhi princess. Jayamatī, queen of Uccala, erected two monasteries, one of which was in honour of her sister Sullā (VIII. 247-8). This, it is said, was completed by king Jayasiṃha (VIII. 3318) the illustrious ruler who succeeded Uccala. King Jayasiṃha patronised literary men and there was once more a revival of learning in Kashmir. He looked after the Maṭhas and Vihāras, the first of which that attracted his attention was the one built by his queen Ratnādevī (VIII. 2402, 2433). His chief minister Rilhaṇa was also very pious. He showed his veneration to both Śiva and Buddha and erected a monastery in memory of his deceased wife Sussalā (VIII. 2410-1). Sussalā must have been a great devotee of Buddha as she erected, on the site of the famous Caṅkuna-Vihāra which had been destroyed, a magnificient estab-

1 Schiefner, p. 205.

2 Now being edited by Dr. N. N. Law in the C. O. Series.

lishment for the Buddhist monks (VIII. 2417). Cintā, wife of Jayasiṃha's commander Udaya, adorned the bank of the Vitastā by a monastery consisting of five buildings (VII. 3352-3), and Dhanya, one of the ministers, commenced the construction of a vihāra in honour of his late wife (VIII. 3343-4). Evidently therefore the reign of Jayasiṃha was marked by a revival of Buddhist faith in Kashmir.

The Sahis of Kashmir

One of our Gilgit mss.[1] mentions in the colophon the name of *Śrīdeva Sāhi Surendra Vikramāditya Nanda*, and the spot of this ms. find is in the Dard country where the Sāhis later on found their asylum. Dr. H. C. Ray has dealt exhaustively with the history of the Sāhis of Afghanistan and the Punjab,[2] and has furnished us with a list of coins bearing the names of the rulers. It will be observed that "Śrīdeva" forms a part of all these names. It seems that the title "Vikramāditya" occurring in the ms. got currency in Kashmir since the reign of Pratāpāditya, who was a nephew of Vikramāditya.

Prof. Sylvain Lévi[3] thinks that "the Turk dynasty of Kipin is identical with Al-birūnī's Shahiyas of Kabul and Kalhaṇa's Sāhi dynasty. The Sāhi princes, according to the testimony of Al-birūnī, were Turks of Tibetan origin and were zealous followers of Buddhism. The Buddhist dynasty of Sāhis continued without interruption upto the ninth century when they were replaced by a Brahmanic dynasty carrying the same title, and which dynasty existed up to the 11th century."[4]

Kalhaṇa furnishes us with the following account of the career of the Sāhis in Kashmir:

1 See *Bhaiṣajyagurusūtra*, p. 32.
2 *Dynastic His. of N. India*, vol. I, ch. ii. See above, p. 27.
3 *JA.*, 1895, b. 381.
4 See Albirūnī (Sachau), II, pp. 10 ff.

During the reign of Śaṅkaravarman, we hear of the appearance of Lalliya Sāhi, who ruled over the region between the Daradas and the Turuṣkas, and located his capital at Udabhāṇḍapura, (IV. 152-5). During the reign of Śaṅkaravarman's son Gopālavarman, the minister Prabhākaradeva proficient in the *Kākhorda*[1] witchcraft carried on expeditions against the Sāhis of Udabhāṇḍapura but later on bestowed the same on Lalliya's son Toramāna (V. 233). The Tantrin soldiers and Dombas came into prominence about this time (A.C. 936-7). The Sāhi's grand-daughter Diddā was married to king Kṣemagupta. She became afterwards the queen regent, and during her regime her commander-in-chief Yaśodhara led an expedition against the Sāhi ruler Ṭhakkana and captured him (VI. 230-1). Towards the end of her life Diddā made some pious foundations, one of which was a vihāra with a large Catuḥśālā meant for use by the Kashmirians and the Daiśikas. She was succeeded by her brother's son Saṅgrāmarāja on the throne of Kashmir (1003-1028 A.D.). Kalhaṇa tells us that it was during the reign of Saṅgrāmarāja that the Sāhi kingdom of Trilocanapāla was destroyed by the Turuṣkas under Hammira (VII. 669), and it was brought to an end during the reign of the following king Ananta (1028-63). During the reign of Harṣa, one of his ministers incited Vidyādhara Sāhi the ruler of Dards to fight against Harṣa.

The Sāhis had their first seat on the west and south of the Dard country, and then with the disappearance of their independence they were scattered, some Sāhi princes taking to service under the kings in the Kashmir court and some preferring to lead independent lives in the mountainous regions of north Kashmir. The entry of the Sāhi princes into Kashmir court commenced in the reign of Lalitāditya Muktāpīḍa who for the first time brought

1 See *Bhaiṣajyagurusūtra*, pp. 13, 29.

under his rule the Tukhāras, Daradas and Bhauṭṭas (see above, p. 29). Thenceforward the Sāhi princes by marriage alliances or otherwise became closely connected with the Kashmir royalties. Diddā, the Sāhi princess managed to place on the throne of Kashmir her brother Saṃgrāmarāja, who was followed by his sons and grandsons. Some of the kings of this line had Sāhi princes as their ministers who wielded a tremendous influence on the king and the country. Stein infers from the the Lahore Ms. of the *Rājataraṅgiṇī* that "Sāhi" was the title of the Dard rulers,[1] and thus accounts for the name, Vidyādhara Sāhi, the ruler of the Dards during the reign of Harṣa. From the above account of the Sāhis, it is evident that the Sāhi princes lost their independent rulership over the region round about Udabhāṇḍapura but wielded a great influence on the administration of the Kashmir State. About the 10th or 11th century some Sāhi princes managed to create small independent States for themselves in the mountainous regions of Citral, Yasin, Gilgit, etc., generally known as the country of the Dards.

Testimony of the Chinese Pilgrims

Some of the Buddhist edifices mentioned by Kalhaṇa were noticed by Yuan Chwang and Ou K'ong.[2] Yuan Chwang on his way to Kashmir passed through Hushkara-Vihāra (mod. Uskur, near Baramula) and stayed for one night at the Jayendra-vihāra built during the reign of Pravarasena.[3] He noticed four Aśokan topes, each containing relics of Buddha's body. He saw 100 monasteries, but the religion followed in them, he remarks, was

1 See his note in p. 339.

2 *L' itinéraire d' Ou K'ong* (751-790) translated and edited by Mm. Sylvain Lévi and Ed. Chavannes in *Journal Asiatique*, 1895, pp. 341-384.

3 See above, p. 28.

mixed, hinting thereby that the people worshipped both Buddha and Śiva. He remained for two years in the king's palace where scores of clerks were engaged by the king to copy for him the Buddhist scriptures under the supervision of Yaśa.[1] Very likely these are the copies which formed the basis of the Chinese tripiṭaka of the 6th or 7th century.

The next Chinese traveller of some importance to visit Kashmir was Ou K'ong, who was also known as Dharmadhātu. He came to Kipin in 759 A.C. through the Kabul valley and Gandhāra. He lived in Kashmir for four years and studied Sanskrit, and learnt Vinaya in seven sections from three teachers. In the convent of Moung-ti or Muṇḍi-Vihāra he learnt the Śīlas and studied the Vinayas of the Mūlasarvāstivādins. He refers to the following seven other Buddhist establishments besides the Moung-ti-vihāra:[2]

(1) Amitābhavana 阿 彌 陀 婆 換

(2) Anaṅga or Ānandabhavana 阿 難 償 婆 換

(3) Ki-tche 繼 者

(4) Nao-ye-le 惱 也 羅

(5) Je-je 惹 惹

(6) Ye-li-t'e-le 也 里 特 勒

(7) K'o-toen 可 戌

He noticed more than 300 monasteries in the kingdom and a large number of stūpas and images. After four years' stay he went to Gandhāra and resided in the monastery of Jou-lo-li—a monastery carrying the name of the king, its founder, belonging to the line of Kanishka.

1 Watters, I, p. 258-9.

2 *JA.*, 1895, p. 354.

ARCHÆOLOGICAL SURVEY AND EXPLORATIONS

In 1908 Sten Konow was deputed by the Government of India to search for inscriptions and objects of archaeological interest in Kashmir. In the course of his survey, he noticed at the village Uskur (Hushkapura) the ruins of a stūpa about 400 yards to the west of the village and took it to be the one referred to by Ou K'ong as Moung-ti Vihāra.[1] He expected that the other two places Zukur and Kanespur, if excavated, would bring to view similar ruins. He noticed at Khādaniyār the ruins of the monastery built by queen Khādanā (*ante*, p. 28) and discovered a stone inscription in a Brahmin's house at Āṅgom (Hāḍigrāma). It is written in Śāradā characters in Sanskrit and runs thus:—

१ नमो भगवते आर्यावलोकितेश्वराय त्रैलोक्यालोकभूताय - लोका-

२ भवच्छिदे [X]जगदानन्दचन्द्राय लोकनाथाय ते नमः । प्रागगङ्गेश्वर सन्नि-

३ धौ सुमतिमानन् वैद्य ओल्हनदेवाभिदश्चक्रे दारुमयं विहारममलं श्रीलोकनाथसम्पदं
तस्मिन् सिं-

४ ह नृपेण कालवसतो दग्धेथ पाकष्टिका-श्रेष्ठं तद्वत कुल्लदेवतनयामुं रामदेवो व्यधात्

५ सं ७३ मार्गशुति ५-

"Salutation to the exalted noble Avalokiteśvara. Salutation to thee, the Lord of the world who has become a light to the three worlds, who puttest an end to transmigration, who art a moon of delight to the world."

"Formerly a Vaidya Ulhaṇadeva by name made a spotless shrine of wood, an abode for the lord of the world in the vicinity of the Gaṅgeśvara temple. After they had been burnt by king Siṃha through the will of fate, Rāmadeva the son of Kulladeva

1 See his Notes on a Tour in Kashmir, 1908, p. 2; *ASR.*, 1915-16, p. 50. In the beginning of the 8th century a stūpa and a vihāra were built here by Lalitāditya Muktāpīḍa (Kallhaṇa, iv, 180).

who was devoted to him (i.e., Avalokiteśvara) made yonder shrine excellent with burnt bricks. Anno 73 the 5th day of the bright half of Mārgaśīrṣa."

In this inscription Prof. Sten Konow traces the reference made by Kalhaṇa to the burning of Hāḍigrāma in the reign of Jayasiṃha (VIII. 1586). He reads the date as 4273 corresponding to the 16th November 1197. Before his survey Pandit Kasi Ram also had traced some ruins of temples in this village (Stein, I, p. 50 n.).

In the *Archaeological Survey Reports of 1915-16,* Rai Bahadur Daya Ram Sahni published an account of the explorations carried on by him. He discovered Buddhist monuments at Parihāsapura, Puraṇādhiṣṭhāna (mod. Pandrethan) and Hushkapura while Vogel found remains of a Buddhist stūpa near a village called Malangpura, three miles south-west of Avantipura.

Pandit R. C. Kak while in charge of the archaeological department of Kashmir collected several images of Buddha, Bodhisattvas, Buddhist gods and goddesses, fragments of stūpas and railings and several earthen jars and pots, some of the large sized jars bearing inscriptions in early Gupta characters. But his greatest discovery is the ruins at Harwan (Shaḍhradvana), said to have been once the seat of Nāgārjuna. In his work the *Ancient Monuments of Kashmir,* he furnishes us with an account of the sculptures, architectural style, artistic values of the finds, of which the following are Buddhistic:

(i) the temple at Pandrethan the old capital founded by Aśoka and referred to by Kalhaṇa as Śrīnagarī (pp. 114-6);

(ii) the stūpa of the mediaeval period at Malangpura, first noticed by Vogel, on which the remnants of sculptured reliefs depict "a furious monster pursuing a man who is flying precipitately before it" (p. 125);

(iii) the stūpa, monastery and caitya at Parihāsapura, the erection of which is attributed to Lalitāditya and his minister Caṅkuna. From the coins discovered in the monastery it is apparent that it existed up to the time of the king Vinayāditya, Vigraha and Durlabha (pp. 146-8);

(iv) the stūpa at Ushkur, the erection of which is attributed to Huvishka (2nd century A.C.), on the ruins of which a second stūpa was built by Lalitāditya in the middle of the 8th century A.C. (pp. 152-4); and

(v) the monastery and stūpa at Shaḍhradvana (mod. Harwan). Here Pandit R. C. Kak has discovered a stūpa, bases of chapels and a flight of steps connecting the stūpa and the chapels, and a large number of brick-tiles. The remarkable feature of the tiles is that they are prepared with a view to present Jātaka scenes or certain scenes from Buddha's life, the other motifs being designs of flowers, aquatic plants, flying geese, girls, musicians, etc. The tiles are numbered in Kharoṣṭhī figures, the use of the Kharoṣṭhī script showing that the buildings were erected before the 5th century A.C. when the Kharoṣṭhī characters ceased to be in use (pp. 109 ff.).

The latest and epoch-making archaeological discovery in Kashmir is the find of several manuscripts deposited in a stūpa at Gilgit, the country of the Dards and the seat of the later Sāhi rulers, the name of the ruler being very likely Śrīdeva Sāhi Surendra Vikramāditya Nanda, whose queens were Śamidevi Trailokyadevi and Vihali. One of the mss. is the gift of this king while there are several others given away by the local devotees like Śulkhina, Śuli-

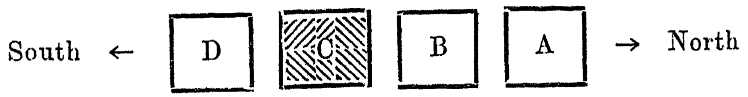
vajra, Maṃtoṭi, Maṅgalaśūra, Āryadevendrabhūta. The scribe of the king's ms. is Āryasthirabuddhi and the collaborator Narendra Datta.

The discovery of the mss. was first announced by Sir Aurel Stein in the *Statesman* of the 24th July 1931. He reported that some "boys watching flocks above Naupur village, about two miles west of Gilgit Cantonment, are said to have cleared a piece of timber sticking out on the top of a small stone-covered mound. Further digging laid bare a circular chamber within the ruins of a Buddhist stūpa filled with hundreds of small votive stūpas and relief plaques common in Central Asia and Tibet."

"In the course of the excavation a great mass of ancient manuscripts came to light closely packed in what appears to have been a wooden box." "The palaeographic indications of some of the mss. suggest that they may date back to the sixth century A.D."

M. Hackin also paid a visit to the spot and furnished us with the following information (*Journal Asiatique*, 1932, pp. 14-15):

"The place of discovery is situated about 3 miles to the north of Gilgit in the mountainous region. There are four stūpas with square basements placed side by side, thus:



The hemispherical domes of the stūpas A and B are well preserved and it is the third stūpa C which has yielded the mss. This stūpa C has double basements, the lower of which measures 6 metres 60 cm. on each side and the next receding about 60 cm. on all the four sides. The height of this stūpa is 12 to 15 metres. The diameter of the chamber containing the ms. is 2 metres 40 cm. In the centre of the chamber there were the five wooden boxes, the fifth containing the other four in which were kept all the mss."

In 1938, Pandit Madhusudan Kaul was deputed by the Kashmir Government to carry on further excavations at the site but he could not discover anything of importance in stūpa A, B, and D but he found 3 or 4 more mss. in stūpa C.

The script used in the mss. is mostly Upright Gupta of a date little later than those used in the mss.-remains found in Eastern Turkestan[1] and similar to the script found in the Bower mss.[2] The script of the Bower mss. is assigned to the 6th century A.C., and so the Gilgit mss. may also be dated in the 6th or at the latest in the 7th century A.C. This date takes us to the reign of kings preceding Lalitāditya who ruled about the middle of the 8th century. The Sāhis were then ruling over the region round about Udabhāṇḍapura up to Gilgit and were occasionally coming into conflict with the Kashmir kings, ultimately succumbing to Lalitāditya in the middle of the eighth century. One would be tempted to identify the king mentioned in our ms. with a son of Vikramāditya, son of Raṇāditya. According to Kalhaṇa, Vikramāditya was succeeded by his brother Bạlāditya; so it may be suggested that 'Vikramāditya Nanda' of the ms. was related to Vikramāditya and his name was 'Surendra' and his title 'Śrīdeva Sāhi'. This prince probably ruled over the Dard country during the reign of king Bālāditya in Kashmir.

It will be observed that the kings, queens and ministers of Kashmir commencing from Meghavāhana patronised Buddhism more than any other faith, and a large number of vihāras was built at this time. After a short period, the Chinese travellers visited the country. The mss. copied for Yuan Chwang were therefore of the same time as our mss., and it is noteworthy that the Gupta scripts[1] preserved by the Chinese for transcribing the Sanskrit

1 Edited by A. F. R. Hoernle.

2 See Hoernle's Intro. to the Bower Ms., chap. III.

1 Vide the scripts (block prints) in the Taisho edition of the Chinese Tripiṭaka.

mantras in their Chinese translations are similar to those found in the Gilgit mss.

Résumé

In the survey of the traditional history of Buddhism in Kashmir as given above, there may be chronological errors, or exaggerations of exploits, but the fact remains that from the time of Aśoka, Buddhist monks penetrated into the valleys of Kashmir and found there a place where they could carry on their missionary activities successfully. It will be observed that the evangelical spirit of the Buddhist monks was a vital factor in the spread of Buddhism. They generally selected as their fields of activities those places where cultured religious beliefs had not yet secured a stronghold. Kashmir therefore along with its neighbouring regions offered in those early days a fruitful field to the Buddhist missionaries backed as they were by the emperor Aśoka. The original inhabitants of Kashmir are designated by the term 'Nāgas' who were mainly believers in serpent worship—a belief popular in those days almost all over India including Ceylon. Trade and colonization by the Indian population must have followed the footsteps of the hardy and self-sacrificing monks. This is indicated in the story that many lay-devotees went to Kashmir from Benares, and that the wealth of the country was increased by the cultivation of saffron at the instance of Madhyāntika.

Kashmir offered good opportunities for study and research, and consequently for the growth of Buddhist monasteries as centres of learning. The Sūtra and Vinaya Piṭakas did no doubt take shape in Magadha in pre-Aśokan days, but the development of the Abhidharma Piṭaka must be delegated to a post-Aśokan date and to regions outside Magadha. Kashmir appears to have been the earliest centre where this supplement to the Sūtra Piṭaka emerged; it is for this reason that the Kashmirian Buddhists were referred to mostly as

Ābhidharmikas. The Vibhāṣās might have been expository commentaries in a general form, but it must be admitted that these texts dealt more with Abhidharma topics than with comments on the sūtras. The Abhidharma texts of the Sarvāstivādins, a gist of which has come down to us in the masterly treatise of Vasubandhu, the *Abhidharma Kośa* and *Bhāṣya* and its *ṭīkā* written by a Kashmirian prince Yaśomitra reveal what a large amount of contributions of a subtle character had been made to the Indian stock of knowledge relating to the analysis of mental states of a Yogin. The appearance of the Ātmaka theorists, the Vātsiputrīyas, is also associated with Kashmir, showing thereby the large amount of latitude allowed by the country for philosophical discussions and expressions of new thoughts. Still more remarkable is the harmonious existence of Buddhism and Śivaism side by side without acrimonies and persecution. These existed together in many outlands, and their existence in Kashmir is another such instance. The kings themselves showed their veneration to Śiva, Buddha and even Viṣṇu all together by erecting temples dedicated to the three deities, and even allowing their queens and ministers perfect freedom in the expression of their veneration to any one of the three deities. One king might have had more than one queen or minister, belonging to different nationalities, professing different faiths; and it was not unoften the case that the king acceded to the wishes of their queens and ministers of different religious leanings by endowing temples for all the three prevailing faiths. It is evident from the traditional history sketched above that from the time of Aśoka up till the 12th century Buddhism existed side by side with Śivaism and Viṣṇuism and enjoyed glorious periods at intervals. The credit of Kashmir lies not only in its being a cultural centre for Buddhistic studies but also in being a centre for the dissemination of Buddhist and Hindu cultures in countries abroad. In ancient days

Gandhāra and Kashmir were treated as one country and so it cannot be said how far one or the other country was responsible for the spread of Indian culture. But in the post-Kushan period, Kashmir had a direct communication with Tukhāra, Khotan and Tibet, and therefore much of the culture and religion propagated in those countries was due to the paṇḍitas of Kashmir.

The Kushan rule was followed by an ouslaught on the Buddhists by Mihirakula, which was partially recompensed by his son Baka. The career of Buddhism in Kashmir was not very happy till the reign of Meghavāhana. From his time it enjoyed a glorious period till the time of Jayāpīḍa. From Avantivarman's time (855 A.C.) the Brahmanic faith became ascendant putting into shade the Buddhist religion till the reign of Kṣemagupta who burnt the Buddhist vihāras and utilised the brass of the Buddha-images for other purposes. From now on till the 11th century, the Buddhists fell on evil days and all the kings were anti-Buddhistic in spirit. The last of them was Harṣa (1089) who cherished the '*mleccha* faith,' and destroyed the Hindu and Buddhist temples. In the reign of Jayasiṃha, there was a revival of Buddhism under the patronage of Jayamatī, queen of Uccala. The Turki Sāhis, according to Al-birūnī, professed the Buddhist faith and were in power up to the 9th century. Their successors the Brahmanic Sāhis supported Śivaism and had little regard for Buddhism.

Thus we see that Buddhism passed through good and evil days from the reign of Aśoka up to the 12th century. It did enjoy glorious periods at intervals, when several stūpas and vihāras were erected for them. To the existence of these monuments the Chinese travellers bear eloquent testimony. The archaeological explorations unfortunately have not yet been carried on extensively, but it may safely be surmised that such explorations, if carried on, will reveal the ruins of many a stūpa and vihāra referred to by Kalhaṇa.

I. Bhaiṣajya-guru-Sūtra

There are three manuscripts of this *sūtra,* of which ms. A has only three leaves while mss. B and C are nearly complete with one or two leaves missing here and there. Ms. C forms the second portion of a bundle of leaves, of which the first (leaves 1-12) contains the *Vajracchedikā-sūtra.* Of the three mss., ms. C is a little more concise than ms. B and forms the basis of the Tibetan version. There is a distinct difference between the mss. B and C showing the priority of the one to the other. From the facsimiles attached hereto, sizes of leaves of the three mss., characters and other particulars will be apparent and do not need any further comment (vide *ante,* p. 42).

The title of the work as stated at the end of the ms. B is *Bhaiṣajyaguru nāma mahāyānasūtra* (leaf 40 b.) In the *Śikṣāsamuccaya* it is called *Bhaiṣajyaguru vaidūrya-prabha-rāja-sūtra,* while in its Tibetan version (Rgyud. Tha., pp. 470 ff.), the Sanskrit title is *Ārya-Bhagavato Bhaiṣajyaguru-Vaidūryaprabhasya Pūrvapraṇidhāna-viśeṣa-vistara nāma mahāyāna-sūtra* (phags. pa bcom. ldan ḥdas. smon-gyi bla vai. du. ryaḥi ḥod-kyi snon-gyi smon-lam gyi khyad. par rgyas. pa shes. bya. ba theg. pa chen. poḥi mdo). The Tibetan title though too long is not without a basis for we have on page 2 the following passage, in which Mañjuśrī requests Buddha to deliver the sūtra in these words:

देशयतु भगवांस्तेषां तथागतानां नामधेयानि पूर्वप्रणिधानविशेषविस्तरविभङ्गम् ।

(Preach O Bhagavan, in full details, the excellent resolutions that were made previously by the Tathāgatas).

The object of the whole work is to relate the great resolutions (*mahāpranidhāṇas*) made by each of the seven Buddhas, and the effect of such resolutions. The present work deals with the resolutions of the Buddha called *Bhaiṣajyaguru-vaidūrya-prabharāja.* In the *Saddhar-*

mapuṇḍarīka, (p. 470), Bhaiṣajyarāja and Bhaiṣajyasamudgata are described as sons of king Śubhavyūha and are repeatedly mentioned as highly meritorious bodhisattvas, but it is difficult to say whether any of these bodhisattvas became later on the Buddha Bahiṣajyaguru-vaidūrya-prabharāja, for in the Chinese version of this *sūtra* the former names appear as Bodhisattvas. If these Bodhisattvas have been elevated to Buddhahood, it must have been done posterior to the time of compilation of the *Saddharmapuṇḍarīka*, the date of which may be placed in the 1st century A.D.

In a paper contributed to the *Bulletin de l'Ecole Française d' Extreme-Orient*, (vol. III, 1903, pp. 33-37),[1] Prof. Paul Pelliot has dealt with the Chinese versions of this work. He writes:—"The Bhaiṣajyaguru is one of the most popular Buddhas in China, Japan and Tibet. His name in Chinese is *Yao-che lieou-li-kouang-jou-lai*, (Bhaiṣajyaguruvaidūryaprabha). The restoration of the original name is guaranteed by the dhāraṇī transcribed phonetically in the *sūtra* consecrated to the glory of Bhaiṣajyaguru. The Sanskrit text of the sūtra has not been discovered, but it exists in more than one translations in Chinese".

Its Chinese translations

From the Chinese and Tibetan translations we learn that the present work is the last chapter of the book dealing with the great vows (*mahāpraṇidhāna*) of the seven past Buddhas. In view of the fact that this last chapter have independent translations both in Chinese and Tibetan, and also of the fact that quotations from this chapter only appear in Śāntideva's *Śikṣāsamuccaya*, it may be stated that this particular chapter, containing the vows of Baiṣjyaguru-vaidūryaprabharāja, attained great popularity.

1 In my translation of the portions of this French article, I have retained the method adopted by the French writers in transliterating Chinese words.

About the Chinese translation of this chapter, Prof. Pelliot furnishes us with the following information: "The 12th or the last, and undoubtedly, the oldest chapter of *Fo-chouo-ta-kouan-ting-chen-tcheou-king*[1] was translated by Śrīmitra between 317 and 322 A.D.; it should, however be observed that certain catalogues speak only nine chapters in the translation of Śrīmitra; in any case, it comprised 12 chapters at the time of the compilation of the *K'ai yuan che kiao lou*[2] in 730 A.D. Among the independent translations, it appears that the first is that of Houei-kien entitled *Yao-che-lieou-li-kouang-king* and dated 457 A.D. It was mentioned in A.D. 597 in the *Li-tai-san-pao-ki*[3] and about A.D. 664 in the *Ta-t'ang-nei-tien-lou*[4] but it disappeared at the time of the compilation of *K'ai yuan che kiao lou*. The translation of Dharmagupta executed in 615 still exists (Nanjio, 170); it is called *Fo chouo yao che jou lai pen yuan king* (*Bhaiṣajyaguru-tathāgata-pūrva-praṇidhāna*). It is to this that reference has been made in the preface entitled *Yao che jou lai pen yuan kong tö king siu*, which preface in the Japanese Tripiṭaka has been placed by mistake at the beginning of the translation of the sūtra of Bhaiṣajyaguru made later on by Yi-tsing. The author of this preface was one of the collaborators of Dharmagupta. It is curious that he does not mention *Fo-chouo-kouan-ting-king* (Nanjio, 167) or the translation of Śrīmitra. He speaks only about the many inaccuracies in the translation of Kien-houei. The text adopted by Dharmagupta, on the contrary, was based on three mss. and the translation was accepted after three revisions. But this translation of Dharmagupta, although it is still extant, has been eclipsed by that of Hiuan-tsang, entitled *Yao-che-lieou-li-kouang-jou-lai-*

1 Nanjio (167) remarks under this book that it is in 12 fasciculi, "each fasc. contains a *sūtra* with its own title, so that this is a collection of 12 *sūtras*."

2 "Catalogue of books on the teaching of Śākyamuni."

3 "Records concerning the *Triratna*, under successive dynasties."

4 "Catalogue of Buddhist books collected under the great Than dynasty."

pen-yuan-kong-tö-king (Nanjio, 171 = *Bhaiṣajyaguru-vaidūrya-prabhāsa-pūrva-praṇidhāna-guṇa-sūtra*), and is dated 650. It is this translation that was entirely copied by the emperor K'ang-hi by his own hand in 1695 and it is this that has been partially reproduced in the *T'ou-chou-tsi-tch'eng*. This is assuredly the most popular in China. The three translations of Śrīmitra, of Dharmagupta and of Hiuan-tsang, however, follow one another quite closely."

Its Tibetan translations

In the tenth (tha) volume of the Rgyud (Tantra) of the bkaḥ-ḥgyur, leaves 433-470 contain *De-bshin-gśegs-pa bdun-gyi sṅon-gyi smon. lam-gyi khyad-par rgyas-pa* (= *Sapta-Tathāgata-pūrva-praṇidhāna-viśeṣa-sūtra*).[1] To this probably corresponds the Chinese text translated by Yi-tsing (Nanjio 172), the title of which text as restored by Nanjio is *Bhaiṣajyaguru vaidūryaprabhās* (*ādi*) *sapta-buddha pūrvapraṇidhānaguṇa sūtra*. By examining the Tibetan xylographs, I find that the first tathāgata mentioned in it is called *mtshan. legs. par. yoṅs. bsgrigs. dpal. gyi rgyal-po*. It may be restored as *Su-yaśa-pari-granthita-śrī-rāja*. Prof. Pelliot gives the Chinese name of the first Tathāgata as Chan-ming-tch'eng-ki-siang-wang-jou-lai, which may be restored as *Su-yaśaśrīrāja-tathāgata*.

In Tibetan there is also an independent translation of this work on leaves 470-484. On comparison I notice that this Tibetan version closely follows the present Sanskrit text. From the summary supplied by Prof. Pelliot from the Chinese version of Śrīmitra, Dharmagupta and Hiuan-tsang, it will be apparent that the first portion (see *infra*) agrees with the present Sanskrit text but not the rest, excepting the last few lines. In this connection, I should also

1 *Asiatic Researches*, XX, pp. 508-9.

point out that the quotation, which is a fairly long one, in Śānti-deva's *Śikṣāsamuccaya* (p. 175), has been taken from the present text.

Popularity of Bhaiṣajyaguru in China and Japan

About the popularity of this Tathāgata in China and Japan, Prof. Pelliot writes: "The Bhaiṣajyaguru is the Buddha of the 7th of these worlds, all of which are situated in the east, and of which Tsing-lieou-li is the furthest. It seems that the necessity of symmetry has caused the location of this happy eastern world opposite to the western Paradise. In a Chinese inscription of 776 A.D., Bhaiṣajyaguru's world of the east and the Sukhāvatī of the west are mentioned side by side, and a few lines further there is a reference to the twelve vows that he had taken when he was a bodhisattva for the welfare of beings.

From China, the Bhaiṣajyaguru passed to Japan at an early date. He is represented at Horiuji in a group in bronze; the most ancient representation is perhaps attributed to Tori Busshi; an inscription enables us to date it exactly in the year 607; it was in his honour that in the year 681 on the occasion of an illness of the Queen, the Emperor Temmei founded at Yamato the great Yakushiji, the temple of Bhaiṣajyaguru. This temple preserves even now the wonders of ancient Japanese art."

The Contents of the Sūtra

For the purpose of comparison I am reproducing in English the substance given in French by Prof. Pelliot from the Chinese texts as also a gist of the Sanskrit text:

1. "The Buddha arrives at Vaiśāli; he is surrounded by all the beings of the worlds. Mañjuśrīkumāra stands up and requests the Tathāgata to give an exposition of the vows made formerly by

the past Buddhas for rescuing the living beings from the miseries of existence. Bhagavā grants the request and explains the twelve vows taken formerly, when he was a bodhisattva, by a Buddha whose world is separated from ours by Buddhakṣetras, the number of which is ten times the number of the sands of the Ganges; that Buddha is Yao-che-lieou-li-kouang-jou-lai (Bhaiṣajyaguruvaidūrya-prabha); he lives in the world Tsing-lieou-li. He wished that he himself might attain bodhi, be pure and resplendent as the vaidūrya (maṇi), and illumine the world immersed in darkness; he wished that his name if uttered might cure maladies, release the prisoners, change into men those women who are sick of their miserable condition, procure food for the famished, or clothes for the destitute. In short, in that world, for innumerable kalpas there would be neither suffering nor poverty; there would be no more feminine beings, nor beings in inferior states of existence; the soil would be of vaidūrya, ropes of gold would line the routes;[1] the walls and the houses would be made of seven jewels and one would believe it to be the western Sukhāvatī.[2] In this country there would be two bodhisattvas, viz., Je-kouang-pien-tchao and Yue-kouang-pien-tchao,[3] the chief among the innumerable bodhisattvas and second to the Buddha alone; they would protect the precious treasure of the law of their Tathāgata. Also all believers male and female must take the vow to be reborn in the world of this Buddha.

1 Neither in Tibetan (vide leaf 474, ll. 4-5) nor in Sanskrit I find any passage corresponding to this.

2 Cf. Text, p. 8: कामदोषापगतापायदुःखशब्दमपगतमातृग्रामं वैदूर्यमयी च सा महापृथिवी कुड्यप्राकारप्रासादतोरणगवाक्षजालनिर्यूहं सप्तरत्नमयं यादृशं सुखावती लोकधातुस्तादृशं तत्र वैदूर्यनिर्भासायां लोकधातौ तौ बोधिसत्त्वौ etc. Cf. Tib. xylograph, leaf 474a, ll. 4-5.

3 The Chinese terms used by Śrīmitra or Dharmagupta or Hiuan Tsang are really different translations of the Sanskrit names: Sūryavairocana and Candravairocana which are found in the present Sanskrit text, (p. 8) as also in the inscription of Say-fong.

2. It will suffice only to think of his name for deliverance from all evils, and if one dreams of him at the time of death, Mañjuśrī-bodhisattva, Avalokiteśvara b., Mahāsthāmaprāpta b., Akṣayamati b., Pao-t'an-houa b., Bhaiṣajyarāja b., Bhaiṣajyasamudgata b.,[1] Maitreya b. will act as attendants of the deceased and conduct him to the place of delight.

3. If one makes an image of this Buddha, or if one recites the text of the sūtra, he will escape from the nine ways of death (neuf fins violentes): this is what the Bodhisattva Kieou-t'o[2] explained to Ānanda. In conclusion, having heard this instruction of Bhagavā, 12 great rākṣasa-chiefs, each having a following of 7,000 rākṣasas, were converted; and they consecrated themselves to better the lot of living beings."

Our Sanskrit text runs as follows:

"Salutations to all the Buddhas and Bodhisattvas. Thus have I heard. Once Bhagavā in course of his tour came to the great city of Vaiśālī. There he stopped under a tree, giving out musical sounds, with a large number of bhikṣus, bodhisattvas, householders, gods, nāgas, yakṣas, gandharvas, etc., in short, many human and non-human beings. Then the dharmarājaputra Mañjuśrī, being inspired by Buddha, put the robe on one shoulder, knelt down and said with folded hands: O Bhagavā, tell us the names of the Tathāgatas and their former resolutions in detail for the good of all beings."

"Bhagavā praises Mañjuśrī for his compassion for the living beings and proceeds to recount the twelve great vows ((*dvādaśa mahāpraṇidhānāni*) of the Bhaiṣajyaguru-vaidūrya-prabharāja Tathāgata: —

1 All these names occur in the list of bodhisattvas in the *Saddharmapuṇḍarīka;* but these names are not found in the Sanskrit Ms.

2 Its Sanskrit restoration is Trāṇamukta.

This Tathāgata, he says, took the vow that when he would attain Buddhahood

(i) may the world be illumined by the rays of his body and may all beings be endowed like him with the *mahā-puruṣa* signs;

(ii) may his body be so resplendent as to surpass even the brightness of the Sun and the Moon and make dark nights bright enabling beings to move about easily;

(iii) may his infinite knowledge and acquisitions offer protection and help to the beings and in consequence may there not be any deformed being;

(iv) may all beings take to Mahāyāna, leaving aside false doctrines and Hīnayāna;

(v) may all those joining the order be self-restrained and observant of the precepts and may not they be born in evil states after hearing his name;

(vi) may every being be cured of his deformities on hearing his name;

(vii) may every ailing being too poor to afford medicines be cured of his maladies on hearing his name;

(viii) may all feminine beings get rid of their femininity on uttering his name;

(ix) may all beings be turned by him from false to right views and ultimately to Bodhisattva practices;

(x) may all those destined to be punished by the king be relieved of their sufferings on hearing his name;

(xi) may the famished transgressing even the law for the sake of food obtain excellent food on hearing his name, and

(xii) may all those destitute of clothes obtain attractive clothes on uttering his name.

These are Bhaiṣajyaguru's twelve great vows. His Buddhakṣetra is made of Vaidūrya and is like the Sukhāvati free from all faults and full of palaces, gates, etc. He has two Bodhisattva attendants: Sūryavairocana and Candravairocana who are his keepers of the treasures of law. A faithful *kulaputra* should aspire to be born in this lokadhātu."

The Sanskrit text follows the first para of Prof. Pelliot's translation quite closely. But it adds the following conversation of Bhagavān with Mañjuśrī, which is wanting in the Chinese versions:

"There are, O Mañjuśrī, men who are unwise and avaricious and so when they give gifts, they feel pain in their mind; they seek food for themselves and not even for their parents. These will be reborn in the animal world, but in that state if they just remember the name of Bhaiṣajyaguru, they will be born in future among men, and be able to remember their former existences and sufferings, and so will lead a pious life.

There are some who transgress the (Buddhist) precepts, or become conceited on account of their learning and look down upon others. They will be reborn in hell where, however, if they remember the name of Bhaiṣajyaguru, they will be born in future among men and become devoted followers of the Buddhist religion.

There are again some who speak ill (*avarṇaṃ bhāsati*) of others. They will be reborn as asses, horses, cows, etc., or as low-class labourers. If they remember the name of Bhaiṣajyaguru, they will reborn as men and will become wise and obtain good friends.

There are also some who slander others (*paiśūnyābhirata*) and instigate people to quarrel among themselves, or kill animals, or practise dreadful (Tāntric) practises (*ghoravidyām*) and so forth; they also, if they hear the name of Bhaiṣajyaguru will love their enemies or victims."

The following para again agrees with the Chinese text:

"Those of the monks and nuns, male or female lay-devotees, who observe the 8 śīlas or follows the code of discipline for three months or one year will be reborn in the Sukhāvatī world of the west. Should they hear the name of Bhaiṣajyaguru, eight Bodhisattvas[1] will appear at the time of their death and conduct them to the world of gods. They may be reborn also as sovereigns of the four dvīpas, or as rich house-holders, and if they are females, they will lose their femininity and become males."

After this, commences the account of the merits acquired by one who makes others hear the name of Bhaiṣajyaguru, or preaches and propagates this Sūtra.

This is followed by an account of the method of worshipping the Tathāgata through an image (*tasya tathāgatasya pūjā kartukāmenaśca tena tathāgatasya pratimāṃ kārāpayitavyaṃ*).

"The worshipper is to observe the eight śīlas, avoid impure food, choose a clean spot, burn incense, decorate the place with various kinds of cloths, flags and festoons. Then he is to bathe, and with a pure mind try to be friendly to all beings. After this he is to circumambulate the image with music, and read out the present Sūtra, remembering all the while the vows of the Tathāgata.

Such worship brings the worshipper wealth, sons etc. and on the other hand rids him of all worldly evils.

Those, who will hear the name of the Tathāgata as well as take the three Śaraṇas, observe the five Śikṣāpadas and the Bodhisattvasaṃvaras (rules of discipline for Bodhisattvas), or become monks observing the 250 Śikṣāpadas, or become nuns observing 500 Śikṣāpadas, will always be protected by the Tathāgata from evil destiny.

1 See ante, p. 53.

Women with child will, by uttering his name, feel no pain at the time of giving birth to the child, and the baby will be healthy, good-looking and intelligent."

This is followed by a conversation of Buddha with Ānanda about the credibility of the results enumerated above brought about by merely hearing or uttering the name of Bhaiṣajyaguru. As usual Ānanda dares not say anything against it and expresses his deep conviction in the same, pitying the evil lot of those who would not believe it.

After Ānanda, there appears one Trāṇamukta bodhisattva who enquires whether in future beings lying senseless on their death-bed when Yamarāja is taking stock of his merits and demerits can be revived by his relatives by making him hear the name of Bhaiṣajyaguru and performing the worship of the Tathāgata. He is given an answer in the affirmative, along with an account of the method of worship. The worship is to be performed more elaborately by setting up seven images and so forth.

Ānanda now raises the questions about the troubles of the ruling kings and the possibility of their removal by uttering the name of Bhaiṣajyaguru.

This is followed by a conversation between Ānanda and Trāṇamukta bodhisattva about the various causes of death.[1]

At last, appear the rākṣasas, whose chiefs were Kiṃca, Vajra, Sanila, Indraloka, Pāyila, Vidala, etc. who promised to utter the name of Bhaiṣajyaguru, take the three śaraṇas and the vow to preach the *Sūtra* everywhere.

The *Sūtra* is concluded with a discussion about the suitability of its title. Thus ends the *Bhaiṣajyaguru-nāma-mahāyāna-sūtra*.

1 See ante, p. 53, para 3.

II. Ekādasamukham

This is the second manuscript published in this volume. It is a small one consisting of 22 leaves written on birch-bark in clear upright Gupta characters (*vide facsimile*). The condition of the ms. is good. The scribe must have been a poor Sanskritist for the ms. bristles with numerous mistakes even in spelling. The treatise contains two dhāraṇīs. The first is entitled एकादशमुखं नाम हृदयम् (vide p. 35) which in the Tibetan text appears in a fuller form as आर्य अवलोकितेश्वर एकादशमुखं नाम हृदयम् and the Tibetan title is: སྤྱན་རས་གཟིགས་དབང་ཕྱུག་ཞལ་བཅུ་གཅིག་པའི་གཟུངས། Kanjur, rgyud, pha, f. 410 b.

The Tibetan version follows our text up to p. 39 and after a few concluding remarks closes the *Dhāraṇī*. Our text also puts here the words एवं मूलमन्त्रः। Evidently the mantras appearing after these words were later additions, and seem to be general ritualistic directions to be carried out after the utterance of the main mantra. They are स्नानोपस्पर्शनवस्त्राभ्युत्क्षिपणमन्त्रः। धूपदीपनिवेदनमन्त्रः। गन्धपुष्पोपनिवेदनमन्त्रः। बलिनिवेदनमन्त्रः। होममन्त्रः।

In Nanjio's *Catalogue*, two texts are mentioned with the title *Ekādaśamukhaṃ*, one (No. 321) a translation of Yaśogupta (A.C. 557-581) and the other of Hiuen-tsang (A.C. 656). In the Taisho edition of the Tripiṭaka, these two appear in vol. XX, under the titles: No. 1070: 十 一 面 觀 音 世 音 神 呪 經 No. 1071: 十 一 面 神 呪 心 經

The Chinese texts also follow the Tibetan in extent, closing the text with the *mūlamantra*, which is reproduced in Chinese transcript.

Contents

The scene of this sūtra is laid at Śrāvastī (Karerimaṇḍala). *Avalokiteśvara* proposed to utter the *Ekādaśahṛdayaṃ* which he had heard several kalpas ago from a Tathāgata called Śatapadmanayana-cūḍa (p. 36). By this mantra one can attain several benefits and avert all kinds of evils. To one who possesses this mantra no untoward events can happen barring, of course, the unavoidable effects of his past *karma* (p. 36). Avalokiteśvara by acquiring this mantra visualised all the Tathāgatas and obtained the knowledge of *anutpattikadharmakṣānti* (non-origination of all things of this world). If one recites this mantra every morning 108 times, he will gain ten merits (p. 37) and will be ultimately reborn in the Sukhāvatī-lokadhātu. At the time of Mandāravagandha-tathāgata when Avalokiteśvara was a householder, he rescued many beings from sufferings with the aid of this mantra. This mantra is so effective, that its utterance can counteract the evil effects of serious offences (*mūlāpattis*) and five extreme sins (*pañcānantaryāni*). Incalculable are the merits of those who practise *japa* and *sādhanā* with this mantra. On hearing such eulogies of this mantra, Buddha requested Avalokiteśvara to recite the mantra for helping beings to attain *sambodhi*. The mantra is then recited (see pp. 39-40).

III. Hayagrīvavidyā

This manuscript is written (without any gap) along with the concluding line of the previous ms. (*Ekādaśamukhāṃ*) (vide facsimile). The title of the ms. appears in p. 43. It opens with words of salutation eulogising Avalokiteśvara. The name of the reciter does not appear in the text. The Tibetan version of this appears in Snarthang ed. rgyud. pha, folios 436-8 and in Sde-dge ed., rgyud, tcha, folios 225-6. The Tibetan title is སྤྱན་རས་གཟིགས་དབང་ཕྱུག་ཧ་ཡ་གྲཱི་བའི་གཟུངས། corresponding to Sanskrit अवलोकितेश्वरहयग्रीवधारणी। In the Tibetan collection this treatise is placed about 22 folios after the *Ekādaśamukhaṃ*. In Tibetan whole of this mantra is transliterated. As there are many differences in reading, both the texts are printed in this work.

The Tibetan title shows that it is a *dhāraṇī*. From the Chinese rendering of the word *dhāraṇī by* 神 呪 it is eivdent that it meant a *ṛddhimantra*, a magical charm. The *dhāraṇī*, as the term implies, was, in fact, a mantra written on a birch-bark or palm-leaf and put within an amulet to be worn by a person to avert evils. This interpretation is fully supported by the present text (p. 44, l. 10). The present text was very likely used as an amulet to be tied to a part of the body.

The deity invoked is horse-faced but the following directions are given for making the image: In the centre Lokeśvara (i.e. Buddha) of Candana wood, on the right Vajradhara, on the left Avalokiteśvara, and on the top of all these, a horse-face (*vaḍavāmukha*) which is believed to counteract the effects of other mantras. There are also directions for worshipping this image. The mantra is addressed to the horse-faced deity beseeching him to

destroy the enemies, evil effects of others' mantras, and counteract all sorts of evils due to inauspicious planets etc.

It will be observed from the full title of the treatise that Hayagrīva here is associated with Avalokiteśvara. In the *Sādhanamālā*,[1] he is described as a minor deity accompanying Avalokiteśvara, and his appearance is made awe-inspiring but has nothing to do with a horse-face. It is only when he is described as a principal deity carrying the image of Amitābha on his crown that one of his faces is made like that of a horse.[2]

In this ms. at the conclusion of the *Hayagrīvavidyā*, there appears another mantra written in a different hand (*vide facsimile*) which runs thus:

नमो बुद्धाय संघाय । नमश्च ॐ वज्रपाणि-
३ ये महायक्षसेनापतये । तद्यथा उग्राय स्वाहा ॥ अति उ-
४ ग्राय स्वाहा । उग्रप्रियाय स्वाहा । [अति] उग्रप्रियाय स्वाहा ॥

(b)

१ उग्रक्रोधनाय स्वाहा । अत्युग्रक्रोधनाय स्वाहा । वज्ररोषणाय
२ स्वाहा । रोषप्रशमनाय स्वाहा । प्रहरणी वज्रह-
३ रणी अव्ये वव्ये वह्वे निहसे स्वाहा । महारक्षासमाप्तम् ।

As the Tibetan version of this short mantra could not be traced and the text could not be identified, it has not been included in our present edition.

1 Bhattacharya, *Buddhist Iconography*, pp. 37, 38, 42.

2 *Ibid.*, p. 54; also called Paramāśva. In another description (p. 69), he carries the image of Akṣobhya in his crown.

IV. Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddha-kṣetra-sandarśana-vyūham

The title of the book, as given in the last leaf of the Ms., is

सर्वतथागताज्ञान-बोधिसत्त्वभूमिक्रमणाम् and

सर्वतथागताधिष्ठान-सत्त्वावलोकन-बुद्धक्षेत्रसन्दर्शनव्यूहम् ।

The second name has been adopted in the Tibetan version, in which the Sanskrit title is given thus (mDo, Kha, 395a):

आर्यसर्वतथागताधिष्ठान-सत्त्वावलोकन-बुद्धक्षेत्रनिर्देशनव्यूहनाम महायानसूत्रम् ।

Its Tibetan rendering is as follows:

དེ་བཞིན་གཤེགས་པ་ ཐམས་ ཅད་ ཀྱི་ བྱིན་ གྱིས་ བརླབས་ སེམས་ ཅན་ལ་ གཟིགས་ ཞིང་ སངས་ རྒྱས་ཀྱི་ ཞིང་གི་ བཀོད་པ་ ཀུན་ཏུ་ སྟོན་པ །

Csoma Körösi translates the title thus: "Description of the province of Buddha, on which, for the sake of all beings, all Tathāgatas have bestowed their benedictions" (*As. Res.*, XX, p. 425).

The Chinese text, which has been taken by Nanjio as a version of this Sūtra, contains only a small fraction of the whole Sūtra, and is entitled Fo-shuo-chuang-yen-wang-to-lo-ni-ching (for Chinese characters, see next page, l. 1), and its Sanskrit form would be बुद्धभाषितव्यूहराजधारणीसूत्रम् but in ll. 5-6, the full title of the Sūtra is given thus: *i-ch'ieh-ju-lai-so-hu-kuan-ch'a-chung-sheng-shih-hsien-fo-ch'a-chung-yen-wang-to-lo-ni* (for Chinese characters, see next page, ll. 5-6).

Nanjio has reproduced the Sanskrit title as transliterated in Tibetan characters in the xylographs, but the exact restoration from the above Chinese expression should be सर्वतथागताधिष्ठान-सत्त्वावलोकन-बुद्धक्षेत्रव्यूहराजधारणी ।

Its translation in the light of the Chinese rendering would be: "The Dhāraṇī for a beneficent watch over the beings of the excellent Buddha-land, to whom all Tathāgatas vow their protection."

The Chinese and Tibetan versions

The Tibetan translation of this work has been made by Surendrabodhi, Śilendrabodhi, and Jinamitra with the Tibetan monk Ye-shes-de. The translation is as literal as possible and hardly needs any comment.

The Chinese translation of I-tsing, printed in the Taisho edition, is equally literal, making allowances of course for the insurmountable difficulties presented by a non-alphabetic language. On a comparison of the Chinese version with our Ms., it appears that the Chinese text contains the essential portion of this Sūtra i.e. the actual *dhāraṇī*, and not the supplementary *dhāraṇīs* and the accounts of their efficacies. Perhaps the Chinese version represents the earliest form of the *Sūtra*, which, in course of time, attained by additions its present form as found in our manuscript and the Tibetan version.[1] The Chinese text (see l. 2 of the Chinese characters), as restored into Sanskrit begins thus:

1 佛說莊嚴王陀羅尼呪經
2 如是我聞。一時薄伽梵在布怛洛迦山。爲諸
3 人天一切大衆演說法要。遍觀十方以妙音
4 聲。告觀自在菩薩妙吉祥菩薩言。善男子有
5 經名一切如來所護觀察衆生示現佛刹莊嚴
6 王陀羅尼。我昔初發心時。於花光顯現如來
7 所。與九十俱胝衆生。一聞此法皆得如來智

[2] एवं मया श्रुतम्। एकस्मिन् समये भगवान् पोतलकपर्वते विहरति स्म। सन्ति बहवो [3] देवमनुष्याः सर्वे महाव्याख्यान-धर्मकामाः। [अथ] दशदिशमवलोक्य वल्गु-मनोज्ञस्वरे [4] अवलोकितेश्वरं बोधिसत्त्वमा-मन्त्रय मञ्जुश्रीर्बोधिसत्त्वोऽवोचत्। अस्ति कुलपुत्र (lit. सत्पुरुष) [5] सर्वतथा-गताधिष्ठानसत्त्वावलोकन-बुद्धक्षेत्रव्यूह- [6] राजधारणीनाम सूत्रम्। मया पूर्वं प्रथम-चित्तोत्पादकाले सुकुसुमज्योतिःसन्दर्शन-तथा गतस्यान्तिकात् श्रुतम्। यैः [7] नवतीनां सत्त्वकोटीनां तद्धर्मः श्रुतः तेषां तथागत-ज्ञानप्रतिलम्भोऽभूत्।

1 Cf. the beginning of the Sanskrit ms. and the Tibetan text, *infra*, p. 51.

A comparison of this with the Sanskrit text shows that an addition of a long passage covering 4 leaves has been made after the words विहरति स्म and before दशदिशमवलोक्य. In the Chinese text, there is the first line of the Sūtra as found in Sanskrit, i.e. the name of the place where Buddha was staying but not the names of the Bodhisattvas, gods and other beings that assembled to hear him. It then skips over 4 pages of the Sanskrit text corresponding to 3 (395-397) folios of the Tibetan xylograph, and then comes to the 5th page of the Sanskrit text corresponding to folio 398a of the xylograph. The Chinese text henceforth keeps quite close to the Sanskrit original up to p. 57.

In the Chinese version as also in the Tibetan, the *dhāraṇīs* or *mantrapadas* are not translated but transliterated, and compliment must be paid to the Chinese for the great skill that has been shown in the reproduction of Sanskrit sounds.

The concluding passage of the Chinese version is given below along with its Sanskrit restoration. The last three lines (5-7) are not found in the Sanskrit Ms.

1 臨命終時覩佛菩薩。捨身之後必得
2 往生極樂世界。壽命色力悉皆具足。一切怨
3 讎並生歡喜。說此呪時六萬有情得無生法
4 忍。永除諸障所願滿足
5 爾時世尊說此經已。觀自在菩薩妙吉祥菩
6 薩、一切大衆聞佛所說歡喜奉行
7 佛說莊嚴王陀羅尼呪經

[1] मरणकाले बुद्धबोधिसत्त्वदर्शनं भविष्यति। [2] कायमुत्सृज्य सुखावत्यां लोकधातौ पुनरुत्पत्तिं लप्स्यते। आयुर्वर्णबलसमन्वागतो भविष्यति (lit. परिपूरिं गमिष्यति)। सर्वे शत्रवः [3] शमिताः। सत्त्वाः प्रमुदिताः। अस्यां धारण्यां भाष्यमाणायां षष्टीनां च प्राणिसहस्राणामनुत्पत्तिकेषु धर्मेषु [4] क्षान्तिप्रतिलम्भोऽभूत् सर्वावरणविनिर्मुक्तं सर्वाभिप्रायपरिपूर्णम्।

[5] एवं खलु लोकज्येष्ठेन भाषितं तत् सूत्रम्। अवलोकितेश्वरो बोधिसत्त्वो मंजुश्रीर्बोधिसत्त्वः [6] सर्वो महासंघश्च प्रमुदिताः सुप्रतिपन्नाः॥ [7] बुद्धभाषितं व्यूहराजधारणीसूत्रम्।

The above extract indicates a natural end. In view of the fact that after this a new Dhāraṇī is being recited, it may be easily concluded that the rest of the manuscript is a later addition.

The Tibetan version is a *verbatim* rendering of the whole of the Sanskrit Ms. and hence it is much larger in size than the Chinese. Nanjio has not taken note of this fact in his *Catalogue*.

Date of the Work

The safest data for ascertaining the time of composition of the work are the dates of the Tibetan and Chinese translations. The Tibetan translation was made in the ninth century while the Chinese in the seventh (about 701 A.C.). Hence there can be no doubt about the existence of this work in the 7th or 6th century. If it be held that the Chinese translators worked with a Sanskrit original, which is earlier in date than the present one, then its date may be pushed further back, say, by a century, and we may place this text in the 5th or 6th century A.C.

Its Contents

Section I—The text opens as usual with an account of Buddha's residence which is here located at Potalaka, the abode of Avalokiteśvara, and his audience consisted of gods, men, bodhisattvas and other beings. There, at the request of all these beings Buddha delivered the Sūtra, containing the principal Dhāraṇī, for the benefit of beings, present and future.

Section II—What follows after Section I is really superfluous. It is only another dhāraṇī called *Abhayatejam*, delivered by Vajrapāṇi Bodhisattva; the only reason for its inclusion is perhaps that it is also a *Buddhādhiṣṭhāna* and that the merit of learning this *dhāraṇī* is similar to that conferred by the recital of the previous one.

Section III—After the conclusion of this dhāraṇī as also an account of a ceremony, Mañjuśrī appears on the scene and

asks why the present sūtra is called *Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūha* and then puts a few other incidental questions, which Buddha answers, by gāthās.

Section IV—Ārya Avalokiteśvara comes with another *dhāraṇī* called *Vyavalokana-prātihārya;* the reason for its inclusion is that it speaks of *sattvādhiṣṭhāna* or *sattvāvalokana* and that by reading and writing this *dhāraṇī* all the merits described before by the Tathāgatas are acquired.

Section V—The *Vyavalokana-prātihārya* is followed by three other *dhāraṇīs* with descriptions of their respective rites given by Anopamā Mahāyakṣiṇī, Śaṅkhinī Mahādevī, and Bhīmā Mahādevī. All these are meant to confer benefits, or protect those beings who will read, write or propagate this Sūtra.

Section VI—This section deals with the merits acquired by studying and propagating the Sūtra, and the suitability of its title.

Various Points of Interest

When Vidyāvāridhi Śivanātha Śāstrī, the learned paṇḍit of H. H. the Maharaja of Kashmir, commenced in collaboration with myself the transcription of this ms., our first impression was that 123 leaves of the ms. had been lost, as the page number began with 124. On a comparison, however, of this Ms. with its Tibetan version, it appeared that the ms. lacked only two leaves, i.e., nos. 122 and 123. From the numbering of the leaves i.e. from 122 and not from 1, it seems that the present ms. was preceded by another ms. which is lost and bore these page-numbers. Our ms. represents the last part (folios 395-426) of the second (kha) volume of the Tibetan Kanjur mDo. This Tibetan bundle contains four sūtras, of which the first is the *Lalitavistara* (1-329), the second *Mañjuśrī-vikrīḍita nāma mahāyāna-sūtra,* the third *Mañjuśrī-vikurvāṇa* and the fourth *Sarva-tathāgatādhiṣṭhāna-vyūha.*

The second point of interest is the name of the donor, Śulivajra, at whose instance this ms. was copied. The name occurs thrice in the ms., every time it being mentioned in the concluding line of the Dhāraṇī, by which invocation is made for the protection and well-being of the donor. The name of the person and, probably, that of his *gotra* are non-Sanskritic. It may be that he was a Dard about whom we read so much in Kalhaṇa's *Rājataraṅgiṇī*.

The third point of interest is that the Dhāraṇīs in the ms. are found transliterated and not translated in the Tibetan and Chinese versions, pointing thereby to the belief current among the Buddhists, both Indian and non-Indian, of the 6th or 7th century A.D. about the efficacy of the mantras by their proper intonation.

Lastly, it is of interest to note the remark occurring in p. 80 that this Sūtra will become popular in the south and not in the north, east or west, where the people will not give it its due honour and as a result will go to hell. The author of this Sūtra never dreamt that it would gain popularity more in the north than in the south and that a *mahārājā* of the farthest north would be instrumental in propagating its copy in the 20th century.

Potalaka the scene of the sūtra

The scene of this Sūtra is located at *Potalaka* as is the case with many other Dhāraṇīs (see, e.g. *Dhāraṇī-Saṅgraha*, ASB. Ms. I. 11b). Yuan Chwang refers to this mountain as a place of great sanctity, being the abode of Avalokiteśvara Bodhisattva. He locates it on the east of the *Malaya mountain*, the scene of the well-known Mahāyāna sūtra, *Laṅkāvatāra*.[1] It was very near the sea, and a stream of water after a long winding course flowed into the sea from the lake on the Potalaka mountain. The port of India

1 *Laṅkāvatāra*, p. 1.

from which people sailed to Ceylon was on its north-east. If we take Dhanuṣkoṭī to be that port, Potalaka should be located somewhere between the Malaya mountains and Dhanuṣkoṭi. In the *Gaṇḍavyūha* (leaf. 28b) occurs the name *Sāgara nāma Laṅkāpatham* and in leaf 27a *Sāgaramukha,* a place suitable for meditating upon the vastness of the sea. It seems that these forsaken places near the border of the sea and amid the mountains became the haunt of the meditating monks, and many Mahāyāna sūtras came into existence in those places. Watters (II, p. 230) dismisses away the Malaya mountain as a 'poetical creation' but Nundolal Dey gives ample evidence to show that it really existed and constituted the southern part of the Western Ghats (see his *Geographical Dictionary,* p. 132). He further states that one of the summits of these mountains bore the name of Pothigei, the Bettigo of Ptolemy, the abode of Agastya, and was also called Agasti-kūṭa or Poṭiyam, which was the southernmost peak of the Annamalai mountains where the river Tāmra-parṇī has its source (see *Ibid.,* Map). Can this Poṭiyam be our Potalaka?

The tradition recorded by Tāranātha about the location of Potalaka, the abode of Avalokitśvara, also points to its existence somewhere in the southernmost corner of India. The upāsaka Śāntivarman[1] wanted to go to Potala from Śrīdhanakatakacaitya,[2] the identification of which has been placed beyond doubt by the finds at Amarāvatī and Nāgārjunikoṇḍa. He had to traverse a long perilous way over uninhabited regions and had to cross rivers, forests, lakes and so forth. Superstitious as the people must have

1 See Schiefner, *Geschichte etc.,* p. 132.

2 It is located in Dhanaśrīdvīpa. The Tib. word is *Dha.na.sri.i.gliṅ, glin* being usually restored as Sanskrit *dvīpa.* According to S. C. Das's Dictionary, it may also mean "an isolated large monastery." Tāranātha, I think, has used the word *gliṅ* in the sense of a 'monastery.' In that case, *Dha.na.śrī.i. gliṅ* would refer to the large monastic establishment at Amarāvatī or Nāgārjunikoṇḍa.

been at that time, Śāntivarman, for safety while travelling, invoked Tārā, Bhṛkūṭī, Hayagrīva, Ekajaṭī and lastly Avalokiteśvara all well-known names of gods in the later Buddhist literature to aid him in his tour over the wild uninhabited region. In the account there is no indication that the route lay across the vast sea to an island like Madagascar, where Prof. Tucci[1] would have us look for the location of the Potalaka, the abode of Avalokiteśvara on the basis of an account of the travels of Buddhagupta. It may be contended that in p. 157 of Tāranātha's *Geschichte* while describing the route of Candragomin from Nālandā to Potala *via* Dhanaśrī-gliṅ (gliṅ = *vihāra* and not *dvīpa*), it is said that he travelled in a boat which was wrecked, and that he was saved by the goddess Tārā. This also does not suggest that we are to look for Potala in Madagascar, for it is quite natural that in those days, when the land-routes were generally infested with wild animals and robbers, and when there were the difficulties of crossing rivers and mountains and obtaining food and shelter on the way, it was safer and more comfortable to travel by the river-routes or coastal sea-routes, and that this was preferred by the Indians is amply proved by the *Jātakas* and such other literature. In this case, I think, Candragomin went in a boat along the eastern coast up to Amarāvatī and thence to Potala or Potalaka. In view of the fact that the scene of the present work is laid at Potalaka, and the statement that the work will become popular in the south, it behoves us to look for its location somewhere near the southern extremity of India.

As the first two leaves of the manuscript are lost, the Sanskrit text is reconstructed from the Tibetan xylograph.

1 *IHQ.*, VII, p. 695-6.

V. Srīmahādevīvyākaraṇam

This is a small manuscript of the *Vyākaraṇa* class. The scene of the *sūtra* is laid at Sukhāvatī where Bhagavā is seated with the Bodhisattvas only and not *arhats* or *upāsakas*. Then Śrīmahādevī approaches and pays her obeisance to them. Bhagavā on seeing her refers to her past merits and tells his audience that any one who would utter the *Aṣṭottaraśata-vimalaprakhya-stotram* (*vide* p. 94) addressed to the goddess Śrī will have only prosperity and no loss, and the goddess Śrī will dwell in his house. The *stotra* is given *in extenso* in pp. 98-99 and is followed by a *mantra* for worshipping her. Avalokiteśvara enquires of her past merits and was told by Bhagavā that she was born long long ago in the Ratnasambhava-lokadhātu when and where she used to recite the names of the Tathāgatas which are as follows: *Namaḥ Śrīdhanāya Tathāgatāya, namaḥ* etc. (*vide* p. 96-97). She was foretold that she would in course of ages become a Tathāgata.

The Tibetan translation appears in Kanjur, *rGyud*, XV, the preceding text in this volume being Sarasvatī Śrīdevī. In the *Sādhanamālā* there are several references to the image of Sarasvatī but none to Lakṣmī (*vide* Bhattacharya, *Buddhist Iconography*, p. 150) but in Bharhut stūpa there is a representation of Sirima Devatā,[1] showing thereby the early date at which she was incorporated into the Buddhist pantheon.

Vyākaraṇa of the navāṅga

There is large volume of literature of the *Vyākaraṇa* class in the later Tripiṭakas but not in Pāli. This misled Buddhaghosa

1 Cf. *Buddhist India*, p. 217: Siri, the goddess of Luck, of plenty and success.

in the interpretation of *Veyyākaraṇa of navaṅgas*. So far we were not quite sure as to which portions of the *Tripiṭaka* should be placed under the *Vyākaraṇa* class. Buddhaghosa, probably quite unaware of the existence of a literature to which the present ms. belonged, said that the whole of the *Abhidhammapiṭaka*, all suttas in which there are no verses, and all other *Buddhavacanas* not included in the remaining eight divisions should be called *Veyyākaraṇa* (*Sumaṅgala Vilāsinī*, p. 24). An interpretation like this seems on the face of it a laboured one. The Mahāyānic interpretation of the *Vyākaraṇa* division of literature is more to the point. According to it, the sūtras like the *Gaṇḍavyūha*, *Samādhirāja*, and *Saddharma-puṇḍarīka* come under the *Vyākaraṇa* class (see *Aspects of Māhāyāna Buddhism*, p. 9). All our doubts, however, about the *Vyākaraṇa* class of Buddhist literature are set at rest by the present and the following mss. edited in this volume. The chief object of these works is to make a prophecy about the attaintment of Buddhahood by one or more devotees. In this sense, the *Nidānakathā* of the *Jātakas* may well be called a *Vyākaraṇa* as it relates the story of Sumedha Brāhmaṇa, and the prophecy made by Dīpaṅkara Buddha about his future appearance as the Buddha Śākyamuni. Of the *Saddharmapuṇḍarīka*, the sixth and ninth chapters entitled the *Vyākaraṇaparivarta* and the eighth chapter *Pañcabhikṣuśatavyākaraṇaparivarta* are of the *Vyākaraṇa* type, and the same may also be said of the *Gaṇḍavyūha* which depicts the career of Sudhana until his attainment of Buddhahood, he having been foretold on many occasions about the certainty of his ultimately becoming a Buddha. (See also *Śatasāhasrikā*, p. 309).

VI. Ajitasena-vyākaraṇam

The last manuscript edited in this volume is entitled the *Ajitasena-vyākaraṇa-nirdeśa-nāma-mahāyāna-sūtra*. From the colophon it appears that the present ms. was written by one Ārya Sthirabuddhi with the help of the dharmabhāṇaka Narendradatta.

The importance of the ms. lies in its (i) language, (ii) the form of Buddhism envisaged by its contents, and (ii) the light thrown on the whereabouts of the Arhat Nandimitra:

(i) In language and style, it bears a close resemblance to the *Lalitavistara*. Like this work it relates an incident or gives a prayer first in easy and correct Sanskrit and then repeats it in broken Sanskrit, called the Gāthā dialect by the late savant R. L. Mitra. The shortening of vowels, indiscriminate use of *u* in word-endings, disregard of grammar, contraction of words for the exigencies of metre are as frequent as we find in the gāthā portions of the *Lalitavistara* and other *Mahāyāna works* (vide, preface).

(ii) The treatise is undoubtedly a Mahāyāna-sūtra but it represents the semi-Mahāyānic form of Buddhism.[1] The reason for this opinion will be found in the fact that the *Sūtra* contains only an edifying story admonishing the people. to give alms to the Buddhist monks, develop faith in Buddha as the saviour of mankind, and thereby attain Buddhahood in all its glory. In the story, there is clearly an admixture of both the Hīnayānic and Mahāyānic ideals. It will be seen at page 107 that the king's son who attained Arhathood was capable of visualizing all the Buddhakṣetras. The conception of innumerable Buddhas presiding over their respective Buddhakṣetras is foreign to the Hīnayānists, while Arhathood has no place

1 See Aspects of Mahāyāna Buddhism, pp. 36-38.

in the spiritual stages of the Mahāyānists. The admixture of the two conceptions appears to me to indicate the stage of Buddhism in which Hīnayāna was just incorporating the Mahāyānic ideals without, however, its philosophy of *Dharmaśūnyatā;* or in other words, when the *Pāramitās* only were being included in the ethical code of the Hīnayānists.

On account of its frequent references to the infinite virtues of Buddha, the immeasurable merit acquired through gifts to monks and the inconceivable suffering caused by refraining from making such gifts, it can be called a Mahāyāna-sūtra of the Mahāvaipulya class.

Of other matters of religious interest, we may refer to the mention of the infinite merits acquired by those who read, preach and preserve the present treatise along with the anathema pronounced upon its revilers[1] and to the custom of using head-dress and assembling monks by striking a gong. The last mentioned practice is still found in many Buddhist countries. The head-dress, it may be surmised, was sanctioned specially for the monks living in cold countries like Kashmir.

(iii) Of particular importance are the principal figures of the story, king Ajitasena and his spiritual guide Nandimitra, and the name of the capital of king Ajitasena.

Nandimitra and Ajitasena

Mr. Watters supplies us with some information about Nandimitra from the Chinese work: *Ta A-lo-han Nan-ti-mi-to-lo so-shuo fa-chu-chi* (The record of the duration of the Law, spoken by the great Arhat Nandimitra) (*JRAS.*, 1898, p. 331). This has been

1 Such anathemas are also given in other Mahāyāna treatises, e.g., in the *Saddharmapuṇḍarīka,* pp. 226, 268, 337, 386, 414 etc., *Aṣṭasāhasrikā Prajñāpāramitā,* pp. 181 ff; *Lalitavistara,* pp. 88-89; *Kāśyapa-parivarta,* pp. 226 ff.

supplemented by a fuller account given by Profs. Sylvain Lévi and Edward Chavannes in their paper: *Les seize arhat protecteurs de la loi* (published in the *Journal Asiatique,* 1916, pp. 5ff.) which gives the French translation of the important portions of the Chinese text. In the introduction to the Chinese book, the following information is given about the *arhat* Nandimitra:

800 years after the *Parinirvāṇa* of Buddha there was in the capital of Sheng-chün 勝軍 in the Chih-shih-tzu 執師子 country an arhat called Nandimitra. He had obtained the eight *vimuktis,* three *vidyās* and six *abhijñās.* He was free from impurites (*araṇā*), could know the aims and objects (*praṇidhijñāna*) of beings, and had obtained the highest *samāpatti.* He had a great spiritual power which spread his fame far and wide. By the power of his *praṇidhijñāna,* he could know the feelings and actions of all living beings of the world. When his rebirth and its cause had terminated, and he was going to attain *parinirvāṇa* he collected all the monks and nuns, and recounted to them the great merits acquired by him personally and all that he had done for the benefit of living beings. He then told them that he would be no more, and asked them to put questions in order to have their doubts removed. At this, the monks and nuns began to lament and one of them spoke out thus:

"The Buddha Bhagavā has long since entered into Nirvāṇa, the five disciples of his also are gone. The world is now void of any true leader. At present you are the only Venerable who are the eyes of gods and men. Why should you wish to have your turn to abandon us. Have pity on us and live some time more."

Nandimitra consoled them saying, "It is not proper for you to weep, O good men, you know the law of the world that whatever is born must have decay. The Buddhas who had vanquished the four demons and who possessed the power to fix the length of their

lives conformed to the laws of the world and realised Nirvāṇa. How it will benefit you if I live permanently. Suppose I comply with your request, it will not be of any profit to you. You should understand it and not be sorry."

On hearing this they all began to weep more. After some time they said, "We do not know how long yet the most excellent Law of Bhagavā Śākyamuni will last?"

The Venerable said, "Listen attentively, the Tathāgata has already preached the sacred *sūtra* on the duration of the Law."

Then he told them briefly how Buddha Bhagavā had entrusted the most excellent Law to sixteen great Arhats and their followers and asked them to protect it so that it might not be destroyed.[1]

Schiefner in his *Geschichte des Buddhismus* (p. 62) mentions one Nandimitra as a bhikṣu who realised the Truth when Aśvagupta was in charge of the teaching at Pāṭaliputra and when a son of king Kanishka was ruling at Puṣkalāvatī, while the Tibetan work *dPag. bsam. ljon. bzaṅ* (pp. 48, 51) mentions one *dgaḥ-baḥi bśes-gñen* restored by Mr. S. C. Das as Ānandamitra (by Profs. Lévi and Chavannes as Nandimitra), and relates the cause of the disappearance of the excellent religion (*btsan. pa. nub. pāḥi rgyu. ni*).

The present treatise furnishes us with a clue to the identification of the Mahāśrāvaka Nandimitra with the Nandimitra of the Chinese work. In the latter, it is stated that the Arhat Nandimitra lived in a garden in the capital of king Sheng-chün 勝 軍 in the Chih-shih-tzu 執 師 子 country. Watters was not very confident about the restoration from the Chinese words *Sheng* and *Chün*. Following Nanjio he suggested either Prasenajit or Jayasena, for *Sheng* means "to conquer, to get the victory" while *Chün* means "army, troops" (Williams, *Syllabic Distionary of the Chinese*

1 See *IA.*, 1916, pp. 6-10.

Language), and he preferred the first, as the name is well-known in the Buddhist history. Profs. Lévi and Chavannes, in the absence of any other known name, accepted his suggestion (*JA.*, 1916, p. 27-28). The present ms. throws some light on this doubtful restoration. The two Chinese words may be restored as Jayasena or Ajitasena, though strictly for *Ajita* we should expect in Chinese the two additional letters preceding *sheng*, viz., *wu-neng* 無 能 Ajitasena may not be an historical person, but the fact that his name is associated with Nandimitra may be taken as a valid reason for restoring Sheng-chün as Ajitasena.

Sīhapura or Siṃhadvīpa, capital of Ajitasena

Now let us examine the restoration of the name of the capital of Jayasena or Ajitasena where Nandimitra lived. In Chinese it is called *Chih-shih-tzu* and is located in Magadha. It is a pity that the ms. does not give the Sanskrit name of the capital. Mr. Watters rightly suggested (though in the fn., see *JRAS.*, 1898, p. 332) that it should be restored as Siṃhadvīpa, but as no town of importance is known by this name, he hesitatingly followed Nanjio's suggestion that it meant Siṃhaladvīpa, i.e. Ceylon, but he was inclined to look for a place of this name within Magadha and he traced also one in *Mūlasarvāstivāda Vinaya* (*Bhaiṣajyavastu*, Tok. XVII, 4, 29b, col. 17), where Buddha once stopped on his way from Śrāvastī to Rājagṛha. Profs. Lévi and Chavannes preferred Siṃhala (Ceylon)[1] and adduced reasons for the same, without seriously minding the anomaly presented by the time, place and name of the king. The present ms. proves clearly that one should take Watters' suggestion, viz., that Chih-shih-tzu referred to a place, known as Siṃhadvīpa or by some such name in Magadha situated between

1 "L' indication geographique est plus precise; le royaume de Tche-che-tseu est certainment Ceylon"—*JA.*, 1916, p. 27.

Śrāvastī and Rājagṛha, for in the ms. also we see that Buddha was at Śrāvastī and asked Nandimitra to go eastwards to Magadha to convert Ajitasena and his son.

Our object therefore should be to look for a place in or near Magadha having *siṃha* as a part of its name. A careful study of the *Mahāvaṃsa* yields very interesting results. The ancient name of Ceylon as given in the *Mahāvaṃsa* is either Tambapaṇṇi or Laṅkā, and nowhere do we find mention of Siṃhala. The introductory verse of chapter ix of the *Dīpavaṃsa,*[1] if literally translated, would be: "there was the Laṅkādīpa (inhabited by) the Sīhala people so called after *sīha*. The fact that Ceylon was originally called Laṅkādīpa but later on came to be known as Siṃhala after the Sīhala people of eastern India, will be apparent from the story of the conversion of Ceylon which is as follows:

"There was the king of Vaṅga in the city of Vaṅga in the kingdom of Vaṅga. He made the daughter of the king of Kaliṅga his queen. She lost herself in the forest of Lāḷaraṭṭha, and lived with a lion. She had a son and a daughter called respectively Sīhabāhu and Sīhasīvali. After some time she returned to Vaṅga with her children. Her son Sīhabāhu was offered the throne of Vaṅga for killing the lion. He accepted it but gave it away to the second 'husband of his mother.' He took his sister and went back to the forest of his birth and built a city called Sīhapura and the kingdom reclaimed by him from forests was known as Lāḷaraṭṭha.[2] His eldest son was Vijaya who colonised

1 Laṅkādīpo ayam ahū sīhena sīhalā iti.

2 *Mahāvaṃsa*, vi, 34, 35:

So rajjaṃ sampaṭicchitvā datvā *mātupatissa taṃ*
Sīhasīvalim ādāya *jāti-bhūmiṃ* gato sayaṃ.
Nagaraṃ tattha māpesi, āhu Sīhapuram ti taṃ
....
Lāḷaraṭṭhe pure tasmiṃ Sīhabāhu narādhipo

Ceylon. He gave the new name Tambapaṇṇi-dīpa to the place which had hitherto been known as Laṅkādīpa. The people who accompanied him were called Sīhalas as they were connected with the king Sīhabāhu who received the appellation of Sīhala for killing the lion."

This story clearly shows that Sīhabāhu, father of Vijaya, had nothing to do with Ceylon. His capital was called Sīhapura and the people of his realm the Sīhalas. The Chinese words *Chih-shih-tzu* may well, therefore, refer to this Sīhapura. Dr. P. C. Bagchi suggests that *Chih-shih-tzu* should literally mean "one who holds the lion" from *chih* meaning "to hold," and *shih* the "lion," i.e., in Sanskrit it should be Siṃhadhara. It will be seen in the *Mahāvaṃsa* (vii, 42) that Sīhala is also derived exactly in the same way, viz., because of Sīhabāhu catching the lion, he was called the Sīhalo (*Sīhabāhunarindo so sīham ādinnavā ti Sīhalo*). Mr. Watters and Profs. Lévi and Chavannes, I think, would not object if *Chih-shih-tzu* be restored as Sīhala and identified with a place in Magadha, I mean, Sīhapura of the *Mahāvaṃsa* tradition. In the *Mahāvastu,*[1] Siṃhapura is in one place located in Kaliṅga and elsewhere it is treated as a capital as prosperous as Hastināpura and not very far from it. A previous Śākyamuni Buddha is said to have entered the town of Siṃhapura for alms and thereby had converted many. In the *Cetiya Jātaka* (No. 422) Sīhapura, Hatthipura etc. were said to be cities founded by sons of the king of Ceti. All these evidences tend to show that there were more than one Sīhapura. The Chinese words *Chih-shih-tzu,* the dwelling place of Nandimitra, very likely referred to Sīhala or Sīhapura near Magadha.

Nandimitra's dread for the city of Ajitasena and unwillingness to go there is quite interesting. It also points to a border country

1 *Mahāvastu,* II, p. 95; III, pp. 238, 432.

of Magadha, people of which place were rough and evidently were not in favour of Buddhism.

King Ajitasena, as we have already hinted, was a mere local chief, and as such, his name was not of sufficient importance as to find place in history. If we rely on the bare name, we may identify him with the Ajitasenarājā mentioned in the *Mahāvastu* (I, p. 170) who is said to have attained the ninth *Bhūmī*. In the *Record of the Duration of the Law* preached by Nandimitra one Ajita is mentioned as the fifteenth Arhat to guard the Law. His place of residence was at Gṛdhrakūṭa (Rājagṛha).

I have not so far been able to trace any Tibetan version of the present ms., so the edition offered here is based on the ms. only.

Summary of the contents of the ms.

Salutation to the Omniscient! Thus have I heard. Once Bhagavā was dwelling at Śrāvastī in the hermitage of Anāthapiṇḍaka with a large congregation of monks, 12500 in number, viz., Pūrṇa Maitrāyaṇīputra, Vakkula, Śāriputra, Ājñāta Kauṇḍinya, Mahānāma, Revata and others. Then to him, while at Jetavana, came a large number of Bodhisattvas, viz., Anikṣiptadhūra, Maitreya, Avalokiteśvara, Mahāsthāmaprāpta and such other 32000 Bodhisattvas, and after saluting him, they stood on one side.

After putting on his morning robe Bhagavā wanted to enter into the great city of Śrāvastī for alms. He asked Ānanda to fetch his alms-bowls, head-dress, etc. which were at once brought to him. Ānanda then addressed to him, with folded hands, the following verses:

यदा त्वं प्रविशसि पिराडपातिक
विमोचयेथा बहवं हि प्राणिनाम् ।
उत्तारयेथ बहवं हि सत्वा
नरकभयजातिजरामरणभय ॥

संसारदुःखकलिला महाभयात्
विमोचयेथा तदा............
महानुभावो वरदक्षिणीयो
विमोचयित्वा पुनरं हि आगमी ।

When you will enter (into a city) as a collector of alms, you will rescue many beings from fear of hell, birth, old age, and death and from the great evils and sufferings of the world. O the great-souled, deserving the most excellent gifts, who has rescued the beings from the dread of the sufferings of the world.

When Bhagavā was not very far from the great city of Śrāvastī, many miracles took place and the citizens were at a loss as to what could be the cause of the appearance of such good omens. At that time, an old man of many centuries removed the doubts of the citizens by telling them that the cause of the omens was that Śākyamuni Tathāgata, possessing knowledge and good conduct, the knower of the world, the incomparable, the teacher of men and gods, who was dwelling at Jetavana-vihāra was about to enter into the city for alms. Then the people wondered how virtuous must be Śākyamuni at whose entrance into a city such miracles could happen. On hearing this, the old man said in verses:

"If one merely utters the name of Śākyanātha, he will be delivered of great misery and will never go to hell. He will go to heaven quickly. He, who hears only his name uttered, will become a Bodhisattva and will never be born in any lower region or go to hell, and will become a king or emperor. He who remembers his name will be absolved of all his past sins, and enjoy happiness for ages, and visit all the Buddhakṣetras and can never go to hell."

When the old man had just concluded his praises, Bhagavā entered into Śrāvastī through the city-gate. At the gate appeared 12 koṭis of lotus flowers, and on each lotus flower was seated a Bodhisattva, cross-legged and with hands folded in adoration. The

moment Bhagavā entered the city, 99 koṭis of beings were established in the Sukhāvatī lokadhātu[1] and 84 koṭis in the Abhirati lokadhātu—the Buddha-kṣetra of Akṣobhya Tathāgata.

Bhagavā accompanied by Ānanda went to the house of a beggar-woman. On hearing the sound of the begging-bell, the beggar-woman was astonished because no monk so far had visited her house for alms. As she had nothing to give, she shed tears, cursed her poverty and even was about to kill herself by a sharp sword. Then a god of the Suddhāvāsa heaven came to know of this situation, and so, putting on an invaluable pearl necklace, he instantly appeared before the woman with a hundred kinds of sweet food and Kāśika cloths. He then requested her to wear the Kāśika cloths and adorn herself with the pearl-necklace and then offer the food to Bhagavā. She did as she was bidden by the god.

Bhagavā then asked her to make the offering as she had done formerly to Vipaśyi, Śikhi, Viśvabhuk, Krakutsanda, Kanakamuni, Kāśyapa and other Tathāgatas, and said that by this offering, her femininity and poverty would be at an end. When she followed him to some distance, Bhagavā asked her to return and promised to tell her, her past birth-stories. The woman fell at his feet and prayed thus in verses:

"Be compassionate to me, and rescue me from the misery of old age, disease and death. Be my refuge, and in accordance with the vow taken by you, save me as well as all those beings living in the ten corners of Jambudvīpa from the ocean of misery, and make them happy."

Bhagavā then told her the cause of her poverty. He said, 'she once came out of her house to give alms to a begging monk but

1 The Buddhakṣetra of Amitābha. Cf. *Saddharmapuṇḍarīka*, pp. 419, 458; also ch. VII.

went back, thinking that she would not give alms to one shaven-headed. It was by this refusal that she was reborn in indigent circumstances and suffered immensely from poverty for 12,000 kalpas. But by one meritorious act, she received the *Bodhi-vyākaraṇa* (i.e., the prophecy that she would become a Buddha). As she received it (by this gift), she would become after many ages the Tathāgata Nagaradhvaja, possessed of knowledge and good conduct, the controller of men, the knower of the world and the teacher of gods and men.' Then she circumambulated the Bhagavā thrice, and enquired as to the nature of the Buddhakṣetra she would have when she would become the Buddha. Bhagavā satisfied her curiosity. She became much pleased and was about to return to her house. At this moment, Bhagavā told her that she would die on the seventh day and would be reborn in the east in the country of Magadha as the son of king Ajitasena and this would be her last existence. He then left the city by the western gate and went back to his Jetavana hermitage.

Ānanda once more appeared before Bhagavā and after saluting him and circumambulating him thrice, said in verses:

"O the great Being endowed with all the 32 signs of great men! When you go round for alms, you save all beings and establish them in happiness by the exercise of your *maitrībala* (power of love), but what will happen when your religion will disappear after your demise, and there will be none to remember the sūtras."

On hearing this Bhagavā asked him to strike the gong (*gaṇḍī*) and said that he would start on his round for alms in the company of the monks. Ānanda being curious regarding the merits of hearing the sound of the gong asked Bhagavā about it. Bhagavā said:

"Whoever hears the gong-sound, gets absolved from the five deadly sins (*ānantaryāṇi kṛtyāni*) and becomes a never-returning Bodhisattva destined to attain bodhi."

Ānanda then struck the gong slowly and repeatedly. On hearing the sounds, all the great disciples (*mahāśrāvakas*) assembled, took their respective seats and commenced taking their meals. Among them was seated the Mahāśrāvaka Nandimitra. Bhagavā addressing him said, "Go, O Nandimitra, to the east to the country of Magadha, the kingdom of Ajitasena, and be the king's spiritual guide (*kalyāṇamitra*)." Nandimitra replied, "No, O Bhagavan, I shall not be able to go to that part of the land, for the people there are hard to manage and they will take my life." Bhagavā answered, "There is not a being who can destroy your hair, not to speak of your life."

Then Nandimitra donned his golden robe early in the morning, started eastwards for Magadha and reached the capital of Ajitasena. The king was much pleased to hear of his arrival and sent one of his ministers to escort him to the palace. But Nandimitra declined to come to the king at the bidding of the minister. On hearing this the king sent 500 ministers but they too failed to make him come to the king. Then the king himself approached the Mahāśrāvaka and entreated him with folded hands to enter into his capital. Taking him by the right hand, the king led him into the palace and made him sit on the throne.

When Nandimitra had explained to the king that monks and recluses live on alms only, the king offered him food. Nandimitra took the food and expatiated in verses on the merits of giving alms, and on the rare qualities of the Teacher. He said,

'The giver of the alms to the order of monks, who are rarely found, can never suffer at the hands of demons and such other wicked beings, and are freed from old age, disease and sufferings; those who utter the name of the Teacher never go to hell."

Nandimitra then expressed his willingness to accept the food-offerings of the king. When he was served by the king with food,

hard and soft, he enquired of the latter if there was any garden nearby and on hearing that there was one such owned by the king, he wanted to see it. He selected it for his dwelling as it had all the necessary equipments, viz., a cold water tank for summer, and a tank for the rainy season with water, neither very hot nor very cold, both having golden steps running down into the water; Aśoka, Mucilinda, Pāṭali and such other flower-trees giving out scents; Śuka, Śārikā, Cakravāka, Mayūra, and Kokila birds singing sweet songs; golden lotus flowers and so forth. As soon as king Ajitasena learnt from him that he liked the place, he struck the drum; on hearing the sound his ministers assembled and enquired of him about the reason for making the sound. He asked them to make ready his chariots drawn by horses and elephants, as he wanted to go to the garden. In company with the Mahāśrāvaka, the king came to the garden and asked him as to the kind of cottage (*kuṭikaṃ*) needed by him. The Mahāśrāvaka replied, "O king, build one according to your heart's content and regard for me." The king then ordered his chief minister to build a hermitage 30 yojanas long and 6 yojanas wide well-decorated with jewels, and pearls, having a terraced walk 4 yojanas long and 2 yojanas wide. He then offered it to Nandimitra, saying in verses:

"The hermitage and a dry and beautiful walk have been completed, now rescue the beings; it was a great resolution made by you that you would preach the dharma."

He then returned to his capital leaving Nandimitra in the garden-hermitage.

When Nandimitra entered into meditation, his hair, eyes, hands, chest, stomach, legs—all limbs became quite different (*anyena keśā anyena nayanā anyena bāhūni anyena hṛdayaṃ anyena udaraṃ* etc.). For seven days the king eulogised him but the words did not reach the ears of the Mahāśrāvaka. After some

time the king came with his son to the hermitage and found him as a mere lump (of flesh). Seeing this, he became very remorseful, and was going to cut himself asunder by a sharp sword, when his son with folded hands said the following verses:

मा शोकचित्तस्य भवे नृपेन्द्र
मा वेदयी वेदनमीदृशानि ॥
आत्मघातं करित्वा तु निरये गमिष्यसि ।
रौरवं नरकं चापि गमिष्यसि सुदारुणं ॥
दक्षिणीयो अयं लोके जरव्याधिप्रमोचकः ।
दुर्लभो दर्शनं अस्य बोधिमार्गस्य दर्शकः ॥

[Do not grieve, be happy, do not suffer such a pain; by committing suicide you will go to hell. You will go to the frightful Raurava hell. In this world, the saviour of beings from old age and disease is worthy of gifts; difficult it is to have a look at one who shows the path leading to Bodhi].

By such words, the son prevented his father from slaying himself, and told him that the Mahāśrāvaka was engaged in meditation and asked him to retire till the Mahāśrāvaka would rise from same. As soon as the Mahāśrāvaka rose from meditation, he asked the king to come near him. The king, seeing the bhikṣu (Mahāśrāvaka), took off his crown and placed it on his son's head with the words, "let the kingdom be yours, govern it righteously and not unrighteously." The son replied, "I have performed innumerable kingly duties (i.e. in previous lives) but never had satisfaction, so let the kingdom be yours, father, I have no desire for kingdom, wealth and power, rule the kingdom righteously.'

The Mahāśrāvaka then dwelt on the merits of offering gifts to monks and advised the king to do so.

At this, the king ordered his ministers to make his chariots ready for going to Jetavana vihāra to see and worship Śākyamuni and hear from him the dharma. When the king was nearing

Jetavana in his bejewelled chariot, Śākyamuni collected his monks and asked them to enter into the meditation which would make them appear as a garland of flames (*jvālāmālamnāma bodhisattva-samādhi*). The king seeing this garland of flames asked Nandimitra what it meant. Nandimitra told him that it was there were Śākyamuni Tathāgata lived and preached his doctrines, and practised meditation. The king then alighted from the chariot with his son and approached Bhagavā, around whose body he saw a golden flame two cubits long moving about. After ascertaining who Śākyamuni was, the king fell at his feet. He was raised by the outstretched hands of Śākyamuni with the words, "O king, you have for innumerable kalpas seen this body; what is your object in falling at my feet"? The king saluted him uttering in verses:

"I bow down my head to the leader of the world, endowed with the excellent signs, having long arms and golden body—one who saves beings from old age and disease, and stops the passage of beings into hell."

He then expressed his desire to retire from the world. At this Bhagavā was exceedingly pleased and said that his conversion would be a great gain to the religion as the religion would spread widely (*vaistārikam*). He asked the king to go back to his kingdom and promised to go there after seven days. The king greatly delighted returned to his capital preceded by his spiritual guide (*kalyāṇamitra*). He then ordered his ministers to have the streets cleansed, asked the people to hoist flags in their houses and put bejewelled pitchers of water at the door of every house. When all these were done, just on the seventh day, the Tathāgata with a large number of monks headed by Śāriputra, Maudgalyāyana, Ānanda, Pūrṇa Maitrāyaṇīputra reached the capital. The king Ajitasena, preceded by his spiritual guide, received Bhagavā with a basket of flowers and sprinkled the flowers on him, and prayed that by that meritorious

act might all beings attain the highest *sambodhi*. Mats were then spread for all and Bhagavā was seated on the throne. Bhagavā delivered his teachings from the throne and the king satisfied him and his disciples by giving them various kinds of food. Then the king's son was presented before Bhagavā. He sought for ordination before the king and was at once ordained by Ānanda at Bhagavā's direction. As soon as he was ordained, he attained *Arhathood* (*pravrajitamātreṇa arhattvaṃ samprāptam abhūt*) and saw all the Buddhakṣetras (*sarva-buddhakṣetrāṇi paśyati sma*). Then the son hovered in the sky and addressed the following verses to his father:

मा विलंवं कुरु तात मा खेदं किंचि यास्यसि ।
अहो सुलब्धं सुगतान दर्शनं अहो सुलब्धं सुगतान लाभं ॥
अहो सुलब्धं परमं हि लाभं प्रव्रज्यलाभं सुगतेन वर्णितं ।
संसारमोक्षः सुगतेन वर्णितं प्रव्रज्य शीघ्रं मा विलंव तात ॥
मा खेदयी लोकविनायकेन्द्रं सुदुर्लभं लब्ध मनुष्यलाभं ।
सुदुर्लभं दर्शनु नायकानाम् ।
शीघ्रं च प्रव्रज्य मया हि लब्धं प्राप्तं मया उत्तममग्रबोधिं ।
श्रुत्वान राजा तद पुत्रवाक्यं स प्रव्रजि शासनि नायकस्य ॥

[Do not delay, O father, (to take ordination), you will not experience any trouble. It is a great gain to see and meet the Sugata. Retirement from the world has been praised by Bhagavā, so also emancipation from the world of transmigration. Take ordination quickly and do not delay and do not cause grief to the lord of leaders. Difficult it is to be born as man, difficult (also) to meet the Leader; quickly have I retired from the world and quickly have I attained the highest knowledge. Hearing these words of his son the king retired and embraced the doctrine of the Leader].

The king was much pleased at his son's words and spent 30 koṭis for building monasteries. The 1000 women of the harem

were all transformed into men and they all took ordination.[1] Bhagavā after ordaining them returned to the Jetavana-vihāra.

Ānanda asked "O Bhagavā, what will be the result of these meritorious acts of king Ajitasena?"

Bhagavā replied, "You have done well, Ānanda, that you have asked me such a question. After countless ages, this king Ajitasena will become Ajitapralokanātha-tathāgata having knowledge and good conduct etc."

Ā: What will be the results of the good deeds of Nandimitra Mahāśrāvaka, the spiritual guide of the king?

Bh.: He will become at that time Nandiprabhanāma-tathāgata.

Ā: How will their Buddhakṣetras be called?

Bh.: Their Buddhakṣetras will be called Aparimitaguṇa-sañcaya (a collection of innumerable merits).

Ā: What will be the merits of him who will in future promulgate (*prakāśayiṣyati*) this religious treatise (*dharmaparyāya*)?

Bh.: They will attain Bodhi just as much as I have done through incalculable acts which are hard to perform (*duṣkara*). He, who listens to a gāthā of 4 pādas, will become non-returning (*avaivarttika*) Bodhisattvas.

Ā: What will be the merits of those *dharma-reciters* (*bhāṇakas*) who will preach this *dharma-paryāya*?

Bh.: Those who will preach the whole of this *dharmaparyāya* will become kings or emperors, lords of the four continents (*dvīpa*) and will ultimately be emancipated from birth, old age, disease, grief and death.

1 It fully endorses the view mentioned in the *Saddharmapuṇḍarīka*, p. 264 that the following five positions cannot be attained by a woman: Brahmasthānaṃ, Śakrasthānaṃ, Mahārājasthānaṃ, Cakravartisthānaṃ, and Avaivartikabodhisattvasthānaṃ. It further says that a woman may fulfil the *pāramis* but can never become a Buddha.

Ā: What will be the fate of those who will speak ill of this *dharmaparyāya*?

Bh.: Enough, Ānanda, do not ask me about the great sins that will be incurred by them; I cannot enumerate them, nor can the koṭis of Buddhas.

Ā: Tell them, O Bhagavā, O Sugata.

Bh.: Then listen, Ānanda, they will undergo immense sufferings for ages by having their birth in the great hells of Raurava, Hāhaha and Avīci, or in the Yamaloka, animal-world or spirit-world. If they are born as human beings, they will have long and dry palate and throat (*dīrgha-śuṣka-tālukaṇṭha*), their tongues will be 12 yojanas long, and with their aid they will declare that those who will speak ill of the *dharmaparyāya* will fare like them.

Ā: How will this excellent dharma be destroyed?

Bh.: In future, there will be some who will rebuke, speak ill of and even injure the reciters or repositories of the *sūtras*, to whom they will bear hatred. Their demerits will be much more than those who extract the eyes of all the beings of the three thousand world. So also will be the demerits of those who will bear hatred towards the repositories or reciters of the *sūtras*.

Ānanda then said that many *sūtras* had been heard by him but none like this. Then in verses he said, "I shall remember and preach this sūtra and protect it from the hands of the revilers."

Then the Mahāśrāvakas Kāśyapa, Sāriputra, Pūrṇa Maitrāyaṇīputra uttered verses eulogizing the *sūtra* and its preacher the Buddha, and promised to preach it. They were followed by Brahmā Sahampati, who also took the vow to protect the *sūtra*. This is the *Ajitasena-vyākaraṇa-nirdeśa-nāma-mahāyānasutram*.

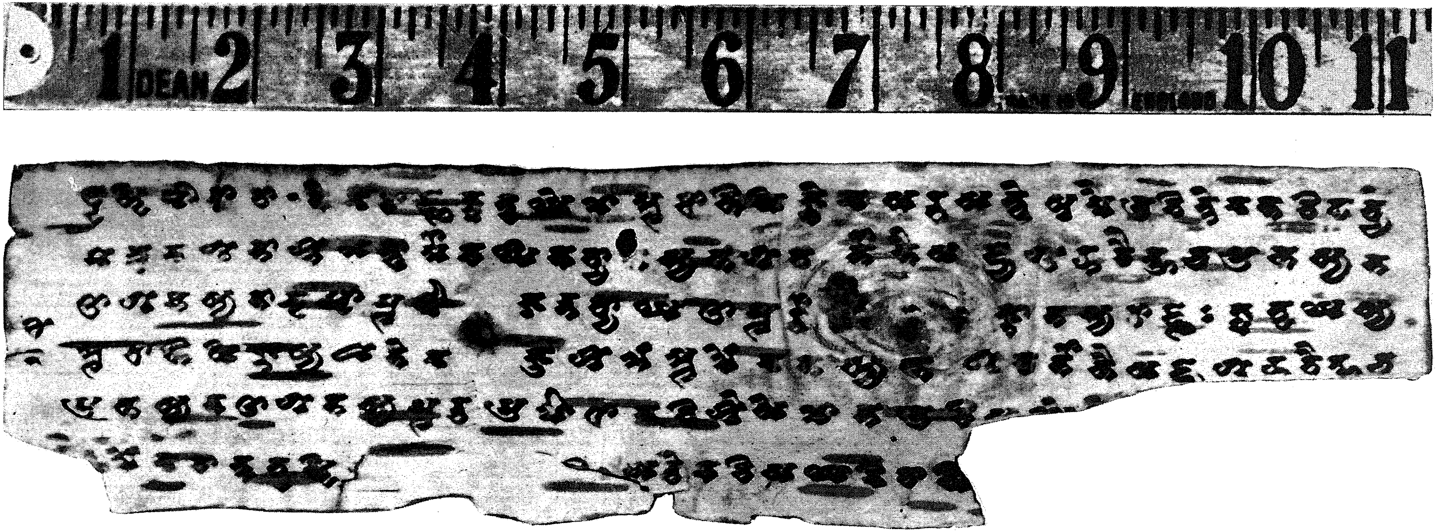
भैषज्यगुरुवैदूर्यप्रभराजसूत्रम्



Bhaiṣajyaguruvaidūryaprabharājasūtram (Ms. A)
[*vide* p. 15-16]



Bhaiṣajyaguruvaidūryaprabharājasūtraṃ (Ms. B)
[*Vide* p. 1, ll. 6-10]



Bhaiṣajyaguruvaidūryaprabharājasūtraṃ (Ms. C)
[*Vide* p. 26]

भैषज्यगुरुवैदूर्यप्रभराजसूत्रम्

ॐ नमः सर्वज्ञाय[1] । नमो भगवते भैषज्यगुरुवैदूर्यप्रभराजाय तथागताय[2] ।

एवं मया श्रुतम् । एकस्मिन् समये भगववान् जनपद्चर्यां[3] चरमाणोऽनुपूर्वेण येन वैशालीं महानगरीं तेनानुप्राप्तोऽभूत् । तत्र खलु भगवान् वैशाल्यां[4] विहरति स्म । वाद्यस्वरवृक्षमूले[5] महता भिक्षुसंघेन सार्धमष्टाभिर्भिक्षुसहस्रैः षट्त्रिंशाद्भिश्च[6] बोधिसत्त्वसहस्रैः सार्धं राजामात्यब्राह्मणगृहपतिसंहत्या देवनागयक्षगन्धर्वासुरगरुडकिन्नरमहोरगमनुष्यामनुष्यपर्षदा च परिवृतः[7] पुरस्कृतो धर्मं देशयति स्म । अथ खलु [मंजुश्रीर्धर्म-]राजपुत्रो बुद्धानुभावेनोत्थायासनादेकांसमुत्तरासंगं कृत्वा[8] दक्षिणं जानुमण्डलं पृथिव्यां प्रतिष्ठाप्य येन भगवांस्तेनांजलिं प्रणम्य भगवन्तमेतदवोचत् । देशयतु भगवंस्तेषां तथागतानां नामधेयानि । तेषां पूर्वप्रणिधानविशेष-

1 B drops it.

2 Tib. སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་ ཐམས་ཅད་ལ་ ཕྱག་འཚལ་ ལོ། =नमः सर्वबुद्धबोधिसत्त्वेभ्यः

3 B ०चर्यान्

4 C चरमाणो वैशालीमनुप्राप्तो वैशाल्यां

5 Tib. རོལ་ མོའི་སྒྲ་ཅན་གྱི་ཤིང་པརྗོན་མ=वाद्यस्वरवृक्षः ; Chin. 樂 音 =मनोज्ञस्वरः

6 B ०शतिश्च

7 C ०पतिभिर्देवासुरगरुडकिन्नरमहोरगैः परि०

8 B ०संघं कृत्वा ; C ०कांसं चीवरं प्रावृत्य

विस्तरविभङ्गं वयं[1] श्रुत्वा सर्वकर्मावरणानि[2] विशोधयेम[3] पश्चिमे काले पश्चिमे समये [सद्धर्मप्रतिरूपके[4]] वर्तमाने सत्त्वा[ना]-मनुग्रहमुपादाय। अथ [भगवान्] मंजुश्रिये कुमारभूताय साधुकारमदात्। साधु साधु मंजुश्रीर्महाकारुणिकस्त्वं मंजुश्री-स्त्वमप्रमेयां करुणां[5] जनयित्वा[6] समाधेससे[7] नानाक[र्मावरणेना]-वृतानां सत्त्वानामर्थाय हिताय सुखाय देवमनुष्याणां[8] च हितार्थाय। तेन हि त्वं मंजुश्रीः शृणु साधु च सुष्ठु च मनसिकुरु भाषिष्ये[9]। एवं भगवन्निति मंजुश्रीः कुमारभूतो भगवतः प्रत्यश्रौषीत्। भगवांस्तस्यैतदवोचत्[10]। अस्ति मंजुश्रीः [पूर्व]स्मिन्[11] दिग्भागे इतो बुद्धक्षेत्राद्[12] दशगंगानदी-वालुकासमानि बुद्धक्षेत्राण्यतिक्रम्य[13] वैदूर्यनिर्भासा[14] नाम लोकधातुः। तत्र भैषज्यगुरुवैदूर्यप्रभो नाम तथागतोऽर्हन्[15] सम्यक्संबुद्धो विहरति विद्याचरणसम्पन्नः सुगतो [16]लोकविद-नुत्तरपुरुषदम्यसारथिश्च शास्ता देवानां मनुष्याणां[17] च बुद्धो

1 C ॰विस्तरं वयं 2 C ॰कर्मावरणां 3 B & C विशोधयेयुः

4 Cf. Tib. དམ་པའི་ ཆོས་ལྟར་ བཅོས་པ་འབྱུང་བ་ན །

5 C ॰मप्रमेयं कारुण्यं 6 B जनयेत्वा

7 C समाध्येससि ; Tib. གསོལ་བ་འདེབས་པ་ནི་ལེགས་ས=प्रार्थयसे

8 C ॰मनुष्याणाम्। तेन हि मंजुश्रीः 9 C भाषिष्यामहे

10 C ॰वानस्यैतदवोचत् 11 B पूर्वास्म ; C पुरस्तिमे 12 B क्षेत्रा दश॰

13 C ॰समान बुद्धक्षेत्राणातिक्रम्य 14 B ॰निभासा 15 B नामस्तथा

16 B omits लोक॰ ; Tib. འཇག་རྟན་མཁྱེན་པ 17 C देवमनुष्याणां

भगवान्[1] । तस्य खलु पुनर्मंजुश्रीर्भगवतो[2] भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूर्वं[3] बोधिसत्त्वचारिकां चरत[4] इमानि द्वादश महाप्रणिधानान्यभूवन्[5] । कतमानि द्वादश महाप्रणिधानानि[6] । प्रथमं तस्य महाप्रणिधानमभूत् । यदाहमनागतेऽध्वनि[7] अनुत्तरां[8] सम्यक्संबोधिमभिसंबुध्येयं[9] तदा मम शरीरप्रभयाप्रमेयासंख्येयापरिमाणा लोकधातवो भ्राजेरंस्तप्येरन्[10] विरोचेरन्[11] । यथा चाहं द्वात्रिंशद्भिर्महापुरुषलक्षणैः[12] समन्वागतोऽशीतिभिश्चानुव्यंजनैरलंकृतदेहस्तथैव सर्वसत्त्वा[13] भवेयुः । [[14]द्वितीयं तस्य महाप्रणिधानमभूत् । यदाहमनागतेऽध्वन्यनुत्तरां सम्यक्संबोधिमभिसंबुध्येयं तदा बोधिप्राप्तस्य[15] च मे कायोऽनर्घवैदूर्यमणिरिवान्तर्बहिरत्यन्तपरिशुद्धो विमलप्रभासम्पन्नः स्यात् । विपुलकायस्तदुपमेन श्रिया तेजसा च प्रत्युपस्थितः स्यात् । तस्यांशुजालानि रविशशिकराणतिक्रामेयुः । ते च ये

1 These attributes of Buddha very often occur in the Pāli Nikāyas. Cf. *Digha*, I, p. 87: Sammā-sambuddho vijjā-carana-sampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. Cf. *Sad p.*, pp. 144, 151, 153, etc.

2 C तस्य मंजुश्रीर्भगवतो०   3 C पूर्वे   4 C चरता   5 B ०न्यवभूवं

6 C omits महाप्रणिधानानि   7 B ०धानभूवन्यहम०

8 B अनुत्तरायां ; C omits अनुत्तरां   9 C बुद्धबोधिमभि०

10 B भ्राजेरन् स्तपेद्० ; C तदाप्रमेयासंख्येयापरिमाणा लोकधातवो मम शरीरप्रभया भ्राजेरन्   11 B विरोचेर   12 B द्वात्रिंशद्भि० ; C विरोचेरन् द्वात्रिंशद्भि०

13 Tib. སེམས་ཅན་ཐམས་ཅད་ཀྱང་དེ་འདྲ་བར་གྱུར་ཅིག་ཅེས་བདབ་བོ།

14 One leaf here is missing. We have therefore reconstructed the Sanskrit text from its Tibetan and Chinese versions.

15 In Chinese the whole of the sentence यदाहं to बोधिप्राप्तस्य is shortened thus: 願我來世得菩. In the present text it is indicated thus : यदा......तदा

केचित् सत्त्वा लोकधातौ जाताश्च ये चापि पुरुषास्ते तमिस्रायां रात्रावन्धकारे नानादिशं गच्छेयुः। सर्वदिक्षु ममाभया स्पृष्टाः कुशलानि च] कर्माणि कुर्वीरन्[1]। तृतीयं तस्य महाप्रणिधानमभूत्। [यदा....तदा] बोधिप्राप्तस्य च मे ये [सत्त्वा] अप्रमेयप्रज्ञोपायबलाधानेनापरिमाणस्य [2]सत्त्वधातोरक्षयायोपभोगाय[3] परिभोगाय स्युः[4]। कस्यचि[5] सत्त्वस्य केनचिद् वैकल्यं न स्यात्[6]। चतुर्थं तस्य महाप्रणिधानमभूत्। [यदा....तदा] बोधिप्राप्तोऽहं ये कुमार्गप्रतिपन्नाः सत्त्वाः[7] श्रावकमार्गप्रतिपन्नाः प्रत्येकबुद्धमार्गप्रतिपन्नाश्च[8] ते सत्त्वा अनुत्तरे बोधिमार्गे महायाने नियोजयेरन्[9]। पंचमं तस्य महाप्रणिधानमभूत्। [यदा....तदा] बोधिप्राप्तस्य च मे ये सत्त्वा[10]मम शासने[11]ब्रह्मचर्यं [12]चरेयुस्ते सर्वे अखण्डशीलाः स्युः सुसंवृताः। मा च कस्यचि शीलविपन्नस्य मम नामधेयं श्रुत्वा कचिद् दुर्गतिगमनं स्यात्[13]। षष्ठं तस्य महाप्राणिधानमभूत्[14]।

1 A कुर्वन्तु 2 A ०परिमाणं सत्त्व०

3 B ०धातौ रक्षया० ; The Tib has སེམས་ཅན་གྱི་ཁམས་དཔག་གིས་མི་ལང་བ་དག་ལོངས་སྤྱོད་བཟང་པ་དང་ལྡན་པར་གྱུར་ཅིག=अपरिमाणसत्त्वधातवोऽक्षयभोगसम्पन्नाः स्युः 4 B परिभोगया सूत्रम्

5 A ०योपभोगपरिभोगा भवेयुः। मा च कस्यचित्

6 Tib. བྲལ་བ་མེད་པར་གྱུར་ཅིག=वियोगो न स्यात् 7 B ०न्नानां सत्त्वानां

8 B श्रावकबुद्धप्रतिपन्नाश्च

9 A सत्त्वाः बोधिमार्गे प्रतिष्ठापयेयम्। श्रावकमार्गप्रतिपन्नाः प्रत्येकबुद्धमार्गप्रतिपन्नाः च सर्वे महायाने नियोज्य प्रतिष्ठापये। Correct form would be नियोज्येरन्

10 A ये केचित् सत्वा 11 Tib. བདག་གི་གན་ན suggests मम अन्तिके

12 A चरन्ति तथा चान्ये अप्रमेयासंख्येयापरिमाणाः सत्त्वास्ते सर्वे अखण्डशीला भवन्ति विसंवरवृताः। मा च 13 A भवति 14 A महाप्रणिधानं बभूव

[यदा....तदा] बोधिप्राप्तस्य च मे ये सत्त्वा हीनकाया विकलेन्द्रिया दुर्वर्णा[1] जडैडमूका लंगाः[2] कुब्जाः श्विलाः कुण्डा[3] अन्धा बधिरा उन्मत्ता ये चान्ये शरीरस्थव्याधयस्ते मम नामधेयं श्रुत्वा सर्वे सकलेन्द्रियाः सुपरिपूर्णगात्रा भवेयुः। सप्तमं तस्य महाप्रणिधानमभूत्। [यदा....तदा] बोधिप्राप्तस्य च मे ये नानाव्याधिपरिपीडिताः सत्त्वा अत्राणा अशरणा[4] भैषज्योपकरणविरहिता अनाथा दरिद्रा दुःखिताः सचे तेषां म[म] नामधेयं कर्णपुटे निपतेत्[5] तेषां सर्वव्याधयः प्रशमेयुः नीरोगाश्च निरुपद्रवाश्च [ते] स्युर्याव बोधिपर्यवसानम्। अष्टमं तस्य महाप्रणिधानमभूत्। [यदा....तदा] यः[6] कश्चिन्मातृग्रामो नानास्त्रीदोषशतैः संक्लिष्टं स्त्रीभावं विजुगुप्सितं[7] मातृग्रामयोनिं च परिमोक्तुकामो[8] मम नामधेयं धारयेत् तस्य मातृग्रामस्य न स्त्रीभावो भवेद्[9] याव बोधिपर्यवसानम्। नवमं तस्य महा-

1 Cf. *Lalita-vistara* p. 19.

2 A जडखेलकाणलंगाः ; Tib སྐྱོན་ཅན་=defective ; *Mvyut*. 245.958 has न लंगो भवति ཀང་ཟས=lame.

3 B कान्तु ; Tib. འར་བ=defective. *Mvyut*., 245.957 has न कुण्डो भवति, rendered by the Tibetans as defective hand ; again *Mvyut*. 261.93 : कण्डूप्रतिच्छादनम्=གྱན་པ་དགབ་པ་ལས་གྱུར་པ། The Tibetan synonyms of लङ्गाः and कुण्डाः do not help us in any way ; from the Chinese equivalents it is apparent that लङ्गाः='crooked' or 'hump-backed' and कुण्डाः='leprosy'.

4 B अत्राणां अशरणां   5 B निपतयेत् ; Tib. གྲག་པ   6 B ये

7 B विजुगुप्सन्तं ; Tib. བུད་མེད་ཀྱི་དངོས་པོ་ལ་སྨོད་བ།

8 B & C परिमुक्त०

9 བུད་མེད་ཀྱི་དངོས་པོ་ལས་ལོག་པར་གྱུར་ཅིག = स्त्रीभावविपर्ययो भवेत्

प्रणिधानमभूत्। [यदा....तदा] बोधिप्राप्तोऽहं सर्वसत्त्वान् मारपाशबन्धनबद्धान् नानादृष्टिगहनसंकटप्राप्तान् सर्वमारपाशदृष्टिगतिभ्यो विनिवर्त्य सम्यग्दृष्टौ नियोज्यानुपूर्वेण[1] बोधिसत्त्वचारिकां[2] सन्दर्शयेयम्[3]। दशमं तस्य महाप्रणिधानमभूत्[4]। [यदा....तदा] बोधिप्राप्तस्य च[5] मे ये केचित् सत्त्वा राजाधिभयभीता ये वा बन्धनबद्धावरुद्धा वधार्हा[6] अनेकमायाभिरुपद्रुता[7] विमानिताश्च[8] [9]कायिक-वाचिक-चैतसिकदुःखैरभ्याहतास्ते मम नामधेय[स्य] श्रव[णेन][10] मदीयेन पुण्यानुभावेन च सर्वभयोपद्रवेभ्यः परिमुच्येरन्[11]। एकादशमं तस्य महाप्रणिधानमभूत्। [यदा....तदा] बोधिप्राप्तस्य च मे ये सत्त्वाः क्षुधाग्निना प्रज्वलिता [12]आहारपानपर्यैष्ट्यभियुक्तास्तन्निदानं पापं कुर्वन्ति सचे ते मम नामधेयं धारयेयुरहं तेषां वर्णगन्ध-

1 C ०सत्त्वान् पाशैः परिमोचयेयम्। नानादृष्टिगहनसंकटप्राप्ताः। तान् सम्यग्दृष्ट्या प्रतिष्ठापयेयम् अनुपूर्वं

2 B ०चर्यायं

3 C सन्दर्शयेयुः

4 B ०मभू

5 C omits च

6 B वध्याहारा ; C ताडनावरुद्धा वध्यार्हा ; Tib བསད་པར་འོས་པ།

7 Tib. སྒྱུ་དུ་མས་བཅོས་པ =नाना मायाः कृताः

8 Tib. ང་རྒྱལ་དང་བྲལ་བ=दर्पविरहिताः

9 B omits it; C विमानिताः कायिकचैतसिक० ; Tib. ལུས་དང་ ངག་དང།

10 B श्रवण ; C & Tib. omit मम नामधेयस्य श्रवणेन

11 C ०नुभावेन च परिमुच्येरन् सर्वोपद्रवेभ्यः ; Cf. *Lal. V.*, p. 86.

12 Tib. རབ་ཏུ་བརྩོན་པ། C आहारपर्यैष्ट्यभियुक्ताः पापं कुर्वन्ति। अहं तेषां वर्ण०

रसोपेतेनाहारेण शरीरं सन्तर्पयेयम्। द्वादशमं तस्य महाप्रणिधानमभूत्[1]। [यदा....तदा] बोधिप्राप्तस्य [च मे ये] केचित् सत्त्वा वसनविरहिता[2] दरिद्राः शीतोष्णदंशमशकैरुपद्रुता रात्रिन्दिवं[3] दुःखमनुभवन्ति सचे ते मम नामधेयं धारयेयुरहं[4] तेषां च वस्त्रपरिभोगमुपसंहरेयं नानारंगैरक्तान् [च] कामानुप[5]-नामयेयं विविधैश्च रत्नाभरणगन्धमाल्यविलेपनवाद्यतूर्य[6]-ताडावचरैः सर्वसत्त्वानां सर्वाभिप्रायान् परिपूरयेयम्। इमानि द्वादश महाप्रणिधानानि[7] [मंजुश्री]र्भगवान् भैषज्यगुरुवैदूर्य-प्रभस्तथागतोऽर्हन् सम्यक्संबुद्धः पूर्वं बोधिचारिकां चरन् कृत-वान्[8]।

तस्य खलु पुनर्मंजुश्रीर्भगवतो भैषज्यगुरुवैदूर्यप्रभस्य[9] तथा-गतस्य यत् प्रणिधानं यच्च बुद्धक्षेत्रगुणव्यूहं तन्न[10] शक्यं कल्पेन वा कल्पावशेषेण वा क्षपयितुम्[11]। सुविशुद्धं तद् बुद्धक्षेत्रं

1 C सन्तर्पयेयम्। पश्चा धर्मरसेन अत्यन्तसुखे प्रतिष्ठापयेयम्। द्वादशमं तस्य तथागतस्य इदं महाप्रणि०

2 B व्यसननग्ना वसनविर० ; Tib. སྤྲེན་མོ་གོས་ (xyl. བགོས་) མེད་པ།

3 B रात्तृन्दिवं ; C ०मशकै रात्रिन्दिवै

4 C रात्रिन्दिवै दुःखं वेदनं विन्द्यहं ; Tib. omits the corresponding passage for सचे ते मम नामधेयं धारयेयुः नाग०

5 B रक्तान्य......मानुप ; C ०परिभोगमुपनामयेयं नानारङ्गैरक्तान् च कामानुप०

6 C रत्नाभरणभूषणमाल्यगन्धविले०

7 C ०धानानि स भगवान्

8 C omits तथागतोऽ...चरन् कृतवान्

9 C omits तस्य खलु...०प्रभस्य

10 B तथागतस्यापि च प्रणिधानं यत् च बुद्धक्षेत्रगुणव्यूहं तनुं न

11 C क्षपयितुम्। एकतो शुद्धं तत् अपगत० ; Tib. སྐྱོན་ལས་གང་ཡིན་པ་དང་།

व्यपगतशिलाशर्करकठल्यम्[1] [2]अपगतकामदोषमपगतापायदुःख-शब्दमपगतमातृग्रामम्। वैदूर्यमयी च सा महापृथिवी कुड्य-प्राकारप्रसादतोरणगवाक्षजालनिर्यूहसप्तरत्नमयी[3] यादृशी सुखा-वती लोकधातुस्तादृशी[4]। तत्र वैदूर्यनिर्भासायां लोकधातौ[5] द्वौ बोधिसत्त्वौ महासत्त्वौ तेषामप्रमेयाणामसंख्येयानां बोधिसत्त्वानां महासत्त्वानां प्रमुखौ[6] एककः[7] सूर्यवैरोचनो नाम[8] द्वितीयश्चन्द्र-वैरोचनः। यौ[9] तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य सद्धर्मकोशं धारयतः[10]। तस्मात्तर्हि मंजुश्रीः श्राद्धेन कुलपुत्रेण वा कुलदुहित्रा वा तत्र बुद्धक्षेत्रोपपत्तये[11] प्रणिधानं करणीयम्।

पुनरपरं[12] भगवान् मंजुश्रियं[13] कुमारभूतमामन्त्रयते स्म। सन्ति मंजुश्रीः पृथग्जनाः[14] सत्त्वा ये न जानन्ति कुशलाकुशलं कर्म ते[15] लोभाभिभूता अजानन्तो दानं दानस्य च महाविपाकं बालाग्र-मूर्खाः[16] श्रद्धेन्द्रियविकला धनसंचयरक्षणाभियुक्ताः। न च दान-संविभागे तेषां चित्तं क्रामते[17] दानकाले उपस्थिते [18]स्वशरीर-

1 Tib. སངས་རྒྱས་ཀྱི་ཞིང་དེ་ཤིན་ཏུ་ཡོངས་དག་པ་སྟེ། རྡོ་དང་། གསེག་མ་དང་། གྱོ་མོ་མེད་པ། Cf. *Lal V.*, p. 39: व्यपगततृणखाणुकण्टक-शर्करकठल्यनिर्मलं Cf. *Sad. p.*, p., 202.

2 B एगत

3 C सा पृथिवी कुड्यप्रासादतोरणगवाक्षजालनिर्यूहसप्तरत्नमयस्तम्भखोटका

4 B यादृशं सुखावती लोकधातुस्ता० ; i. e. तादृशं वैदूर्यप्रभस्य बुद्धक्षेत्रं

5 C ०स्तादृशी सा वैदूर्यनिभासा लोकधातुः। तत्र च लोकधातौ

6 B प्रमुखो० ; C बोधिसत्त्वानां प्रमुखौ

7 C एकः सूर्य०

8 B नाम्ना

9 B & C यो

10 B धारयेयम्

11 C बुद्धक्षेत्रं प्रणि० ; B ०पन्नो

12 B & C पुनरपि

13 A ०श्रिये

14 C omits पृथग्जनाः

15 C omits ते

16 C फलविपाकं मूर्खाः

17 A चित्तं क्रामति। C चित्तं क्षमते

18 A स्वनशरीर०

मांसच्छेदन इव वा मनसो [दुःखं] भवति[1] । अनेके च सत्त्वा[2] ये स्वयमेव न[3] परिभुंजन्ति प्रागेव मातापि[तृभार्यादुहि]तृणां[4] दास्यन्ति[5] प्रागेव दासदासीकर्मकराणां[6] प्रागेवान्येषां याचकानां[7] ते तादृशाः सत्त्वा इतश्च्युत्वा प्रेतलोक उपपत्स्यन्ते तिर्यग्योनौ[8] वा । यैः[9] पूर्वं मनुष्यभूतैः श्रुतं भविष्यति[10] तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयं तत्र तेषां यमलोकस्थितानां[11] तिर्यग्योनिस्थितानां वा तस्य तथागतस्य नाम सुमुखीभविष्यति । सह स्मरणमात्रेणातश्च्युत्वा[12] पुनरपि मनुष्यलोक उपपत्स्यन्ते[13] जातिस्मराश्च भविष्यन्ति[14] । ते[15] ते दुर्गतिभयभीता न भूयः कामगुणेभिरर्थिका[16] भविष्यन्ति[17] दानाभिरताश्च भविष्यन्ति दानस्य[18] च वर्णवादिनः सर्वमपि[19] परित्यागेनानुपूर्वेण करचरणशीर्षनयनञ्च मांसशोणितं[20] याचकानामनुप्रदास्यन्ति[21] प्रागेवान्यं धनस्कन्धम् ।

1 A ०च्छेदनमिव अनात्तमना भवति ; C च्छेदन इवानात्तमनसो भवति ; Tib. མི་དགའ་བ ། 2 A अनेकानि च सत्त्वानि , C अनेकानि च ते सत्त्वा

3 A स्वयमेवात्मनो न 4 A पितॄणां भार्यापुत्रदुहि० ; C omits प्रागेव मातापितृभार्यादुहितॄणां B मातापित्रीणां and omits भार्यादुहितृ which is found in Tib.

5 C omits दास्यन्ति 6 B ०कारा Cf. Sikṣā., p. 21.

7 B याचनकानां 8 B उपत्स्यते यदि वा तिर्यग्योनि ; C ०योने

9 C ये 10 B भविष्यते 11 C यमलोके स्थितानां वा ति०

12 B ०श्च्यवित्वा ; C स्मरितमात्रेण तत० 13 C उत्पत्स्यन्ति

14 B भविष्यते 15 A omits ते 16 C गुणैरर्थिका

17 C omits भविष्यन्ति 18 C दानभिरता दानस्य

19 A सर्वास्थि ; B सर्वं पि ; C सर्वास्ति ; Tib. བཏོག་པ་ཐམས་ཅད །

20 C शिरःकरचरणनयनस्वमांसशोणितं

21 B याचनकाना० ; C ०चकानामप्रदास्यन्ति

पुनरपरं मंजुश्रीः सन्ति सत्त्वा ये तथागतानुद्दिश्य[1] शिक्षापदानि धारयन्ति[2] ते शीलविपत्तिमापद्यन्ते दृष्टिविपत्तिमाचारविपत्तिं वा[3] कदाचिदापद्यन्ते। शीलविपन्ना ये[4] पुनः शीलवन्तो भवन्ति[5] शीलं रक्षन्ति न पुनर्बहुश्रुतं[6] पर्येष्यन्ति[7] न च तथागतभाषितानां[8] सूत्रान्तानां गंभीरमर्थमाजानन्ति[9]। ये च[10] पुनर्बहुश्रुतास्ते[11] अधिमानिका[12] भविष्यन्ति मानस्तब्धाः परेषामीर्ष्यापरायणाः[13] सद्धर्मम्[14][अव]मन्यन्ते प्रतिक्षिपन्ति। मारपक्षिकास्ते तादृशा मोहपुरुषाः स्वयं कुमार्गप्रतिपन्ना अन्यानि चानेकानि सत्त्वकोटिनियुतशतसहस्राणि महाप्रपाते प्रपातयन्ति[15]। तेषामेवंरूपाणां[16] सत्त्वानां भूयिष्ठेन[17] नरकवासगतिर्भविष्यति[18]। तत्र यैस्तस्य[19] भगवतो भैषज्यगुरुवैडूर्यप्रभस्य तथागतस्य नामधेयं श्रुतं भविष्यति तेषां तत्र नरके स्थितानां बुद्धानुभावेन तस्य[20]

1 C तथागतानामुद्दिश्य		2 C ०पदं धारयन्ति शीलविपन्ना०

3 There is no corresponding Tib. passage for आचारविपत्तिं वा कदाचिद्

4 C ते शीलविपन्ना आचारविपन्ना दृष्टिविपन्ना ये		5 A puts ते for भवन्ति

6 C न बहुश्रुत्यं		7 A पर्येषिष्यन्ति		8 C तथागतानां

9 B जानाति		10 B & C ये च बहु०		11 B ०श्रुतस्ते		12 B मानिका

13 C ०स्तब्धाः सर्वेषां द्विष्टाः सद्धर्मं ; Tib. གཞན་དག་ལ་ཕྲག་དོག་བྱེད་ཅིང་།

14 B सधर्मं मन्याति		15 A & C महाप्रपातं प्रपा० ; B महाप्रणिधानं (?) प्रपातं प्रपतन्ति। Evidently this is a mistake of the scribe. Tib: གཡང་ས་ཆེན་པོར་ལྟུང་བར་བྱེད་པའོ།		16 A & B यत्तेषामेवंरू०

17 A & C भूयिष्ठतरं ; Tib. མི་བཟད་པར=असहनीयं

18 C नरकगतिर्भ०		19 B यस्तस्य ; C यैः श्रुतं भविष्यति तस्य		20 B स

तथागतस्य नामधेयं[1] सुमुखीभविष्यति ते ततश्च्युत्वा[2] पुनरपि मनुष्यलोक उपपत्स्यन्ते[3] सम्यग्दृष्टिसम्पन्ना[4] वीर्यवन्तः कल्याणाशयास्ते गृहानुत्सृज्य तथागतशासने[5] [6]प्रव्रजित्वानुपूर्वेण बोधिसत्त्वचारिकां परिपूरयिष्यन्ति[7] ।

पुनरपरं मंजुश्रीः सन्ति सत्त्वा ये आत्मनो[8] वर्णं भाषन्ते[9] मत्सरिणः परेषामवर्णमुच्चारयन्ति[10] आत्मोत्कर्षकपरपंसकाः[11] सत्त्वाः परस्परसत्कृतास्त्र्यपायेषु[12] बहूनि वर्षसहस्राणि दुःखमनुभविष्यन्ति । ते अनेकवर्षसहस्राणामत्ययेन[13] ततश्च्युत्वा[14] गवाश्वोष्ट्रगर्दभादिषु[15] तिर्यग्योनिषूपपद्यन्ते [16]कशादण्डप्रहारेण[17]

1 C नाम आमुखी   2 B & C ०श्च्यवित्वा   3 C उपपत्स्यन्ति

4 A & C सम्यग्दृष्टिका वीर्य० ; B सम्यग्दृष्टौ कल्याणा० while Tib. has ཡང་དག་པའི་ ལྟ་བ་ཅན་དང། བརྩོན་ འགྲུས་དང་ལྡན་པ་དང། དགེ་བའི་ བསམ་པ་ ཅན་དུ་ འགྱུར་རོ།   5 C तथागतानां शासने

6 B प्रव्रज्यानु०   7 C चरिष्यन्ति

8 A & C आत्मनस्य   9 B & C भाषन्ति

10 A ०मुच्चारयिष्यन्ति ; B ०वर्णाणोश्चार० ; C परेषां मात्सर्येण वर्णं निश्चारयन्ति ते

11 A & C आत्मोत्कर्षकसत्त्वाः पर०

12 A & C ०पंसकास्त्वयपायेषु ; Tib. དག་ལ་བསྟོད་ཅིང་གཞན་ལ་སྨད་པའི་ སེམས་ཅན་དེ་དག་ངན་སོང་གསུམ་པོ་དག་ཏུ། Tib. omits परस्परसत्कृताः ; can it be that the translator missed the word परपंसक and wrote in its stead परस्परसत्कृताः so also the Chinese in which we have : =आत्मोत्कर्षपरपंसकाः

13 B अनेकां वर्ष० ; C अनेकानां वर्ष०   14 A & C ०श्च्यवित्वा

15 B गवाश्वोष्ट्रगर्दभादिभिः ; C गोश्वोष्ट्रगर्दभादिषु

16 B दशा० The corresponding Tib. words ལྕུ་ལྕུག་དང། དབྱིག་ ལྕུག་ ཧམས། The word कशा however is not the quite literal Sanskrit for ལྕུ་བ or གཅུ་བ   17 A & C ०प्रहारैस्ताडिताः

ताडिताः क्षुत्तर्षपीडितशरीरा[1] महान्तं भारं वहमाना मार्गं गच्छन्ति[2]। यदि कदाचिद् [3]मनुष्यजन्मप्रतिलाभं प्रतिलप्स्यन्ते[4] ते नित्यकालं नीचकुलेषूपपत्स्यन्ते दासत्वे च परवशगता भविष्यन्ति[5]। यैः पूर्वं मनुष्यभूतैस्तस्य[6] भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयं श्रुतं भविष्यति ते[7] तेन[8] कुशलमूलेन सर्वदुःखेभ्यः परिमोक्ष्यन्ते[9] तीक्ष्णेन्द्रियाश्च भविष्यन्ति पण्डिता व्यक्ता मेधाविनश्च[10] कुशलपर्येष्ट्यभियुक्ता[11] नित्यं च कल्याणमित्रसमवधानं[12] लप्स्यन्ते[13] मारपाशमुच्छिद्य[14] अविद्याण्डकोशं भिन्दन्ति[15]

1 A क्षुत्तर्षपरिपीडित० ; B क्षुतर्ष० ; C क्षुत्तर्षशरीरा

2 A & C गमिष्यन्ति   3 A & C मनुष्यप्रतिलाभं ; Tib. མིའི་སྐྱེ་བ།

4 A & B ०लप्स्यन्ति   5 C omits ते नित्यकालं......परवशगता भविष्यन्ति

6 The scribe of C. writes here, evidently by mistake, one of the previous lines: ये पूर्वं मनुष्यभूतैस्त क्षुत पीडिताशरीरा महान्तं भारं वहमानां परवशगता भविष्यन्ति ये पूर्वं मनुष्यभूतैस्तस्य।

7 A नामधेयं श्रुतं ते ; C नामधेयं मे

8 A एतेन   9 A & C परिमोच्यन्ति

10 B मेधावी कुश०   11 A & C कुशलमूलपर्येषणाभियुक्ता ; B पर्यष्टिभियुक्ता

12 B समबन्धनं ; C नित्यं कल्याणमित्रसमवधानं प्रतिलभिष्यन्ति छिन्दन्ति मार० ; Tib. འགྲོགས་པ།   13 B लप्स्यति

14 A छेत्स्यन्ति ; C छिन्दन्ति ; B भिन्द्य used for भिन्दित्वा ; भिन्द्य has been replaced here by उच्छिद्य Tib. གཅོག་པ=to burst asunder, to cut away. भिन्द्य has also been rendered into Tib. by གཅོག་པ་

15 C उच्छोषयन्ति ; B उच्छोसयति I have taken the liberty to replace the word उच्छोसयन्ति by भिन्दन्ति।

क्लेशनदीमुच्छोषयन्ति[1] जातिजराव्याधिमरणभयशोकपरिदेव-दुःखदौर्मनस्योपायासेभ्यः[2] परिमुच्यन्ति[3] ।

पुनरपरं मंजुश्रीः सन्ति सत्त्वा ये[4] पैशुन्याभिरताः सत्त्वानां परस्परं कलहविग्रहविवादान् कारापयन्ति[5] ते परस्परं विग्रहचित्ताः सत्त्वा [6]नानाविधमकुशलमभिसंस्कुर्वन्ति कायेन वाचा मनसा अन्योन्यमहितकामा[7] नित्यं परस्परमनर्थाय[8] पराक्रामन्ति ते च वनदेवतामावाहयन्ति[9] वृक्षदेवतां गिरिदेवतां च श्मशानेषु [10]पृथक्-पृथग्भूतानावाहयन्ति तिर्यग्योनिगतांश्च प्राणिनो[11] जीविताद् व्यवरोपयन्ति[12] मांसरुधिरभक्षान्[13]यक्षराक्षसान् पूजयन्ति । तस्य शत्रोर्नाम[14] वा शरीरप्रतिमां वा कृत्वा तत्र घोरविद्यां[15] साधयन्ति काखोर्दवेतालानुप्रयोगेन[16] जीवितान्तरायं वा शरीरविनाशं[17] वा

1 C क्लेशनदीं परिमुच्यन्ति ; Tib. ཉོན་མོངས་ པར་ འབྱུར=to be dried up. Cf. *Mvyut*. 245. 361 उच्छुष्यते

2 B ॰पासेभ्यः ; C जातिजरामरणशोकदुःख॰

3 C omits परिमुच्यन्ति ; Tib. ཡོངས་ སུ་ ཐར་ བར་ འགྱུར །

4 B omits ये

5 A कुर्वन्ति

6 B ॰विधममकु॰

7 C अन्योन्याहित॰

8 Tib གནོད་པར་བྱ་བའི་ ཕྱིར །

9 C पराक्रमन्ति ते वनदेव॰ ; Tib. ནགས་ཚལ་ གྱི་ ལྷ །

10 A ॰तामावाहयन्ति ; B पृथपृथग्॰; Tib. འབྱུང་པོ་=a demon ; a spirit.

11 C तिर्यग्योनिगतानां प्राणिनां

12 B जीविताध्यवरोपयति ; Cf. *Mvyut* 130. 32; Pali: जीविता वोरोपेति in Dīgha, III, p. 235.

13 A & C ॰भक्षयक्षरा॰ ; B भक्षान्ययक्षराक्षस्यान

14 B ॰नामं ; C शत्रुस्य नामं ; Tib. དགྲ་ བོ་ དེའི་ མིང །

15 Tib. རིག་ སྔགས་ དྲག་ པོ=घोरमन्त्रः=dreadful spells.

16 C ॰वेतालप्रयोगेन ; Tib. བྱད་སྟེམས=a kind of curse ; cf. *Mvyut*., 197, 141.

17 B ॰विक्षेपं

कर्तुकामाः । यैः पुनस्तस्य[1] भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयं श्रुतं भविष्यति तेषां न शक्यं केनान्तरायं कर्तुम्[2] । सर्वे च[3] ते परस्परं मैत्रचित्ता[4] हितचित्ता अव्यापन्नचित्ताश्च विहरन्ति[5] स्वकस्वकेन परिग्रहेण संतुष्टाः ।

पुनरपरं मंजुश्रीरेताश्चतस्रः पर्षदो[6] भिक्षुभिक्षुण्युपासकोपासिका ये चान्ये[7] श्राद्धाः कुलपुत्रा वा कुलदुहितरो वा आर्याष्टांगैः समन्वागता[8] उपवासमुपवसन्ति एकवार्षिकं वा त्रैमासिकं वा[9] शिक्षापदं धारयिष्यन्ति[10] येषामेवं प्रणिधानमेवमभिप्रायमनेन वयं[11] कुशलमूलेन पश्चिमायां दिशि सुखावत्यां लोकधातौ[12] उपपद्येम[13] यत्रामितायुस्तथागतः । यैः पुनस्तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य[14] नामधेयं श्रुतं भविष्यति तेषां मरणकालसमये अष्टौ बोधिसत्त्वा ऋद्ध्यागता[15] उपदर्शयन्ति[16] ते तत्र नानारंगेषु[17] पद्मेषूपपादुका प्रादुर्भविष्यन्ति[18] । केचित् पुनर्देवलोक उपपद्यन्ते[19] तेषां तत्रोपपन्नानां पूर्वकं कुशलमूलं[20] न क्षीयते

1 C यैः श्रुतं भविष्यति पुन॰ 2 A & C नामधेयं तस्य न केनचिदन्तरायं कर्तुम्

3 B omits सर्वे च 4 B चिता for चित्ता in all the three places.

5 C अव्यापादन्चित्ता विह॰ 6 C ॰श्रीरेते चत्वारः परिषा

7 ॰पासिकाः चान्ये Sikṣā., p. 175.

8 B ॰तामुप वास॰ ; C ॰दुहिता वाष्टाङ्गसमन्वागतम्

9 B drops त्रैमासिकं वा. Sikṣā. त्रैवार्षिकं Tib. ཟླ་བ་གསུམ།

10 C & Sikṣā. धारयन्ति 11 C येषामभिप्रायम् एवं प्रणिधानमनेन च

12 B ॰धातो 13 C उपपद्यते

14 B तथागतागतस्य 15 B ऋद्धागता॰ ; C ऋद्धागत्वा

16 B ॰मुपादर्शयति ; C मार्गमुपदर्शयन्ति तेषां तत्र 17 B ॰रङ्गैषु

18 C ॰र्भविष्यति 19 C उपपत्स्यन्ते 20 B ॰मूलै॰ ; C ततपूर्वं कुशल॰

न च दुर्गतिगमनं[1] भविष्यति। ते ततश्च्युत्वा[2] इह मनुष्यलोक उपपतस्यन्ते[3] राजानो भविष्यन्ति[4] चतुर्द्वीपेश्वराश्चक्रवर्तिनस्ते[5] अनेकानि सत्त्वकोटीनियुतशतसहस्राणि दशसु कुशलेषु कर्मपथेषु प्रतिष्ठापयिष्यन्ति[6]। अपरे पुनः क्षत्रियमहाशालकुलेषु[7] ब्राह्मणमहाशालकुलेषु[8] गृहपतिमहाशालकुलेषु[8] प्रभूतधनधान्यकोशकोष्ठागारसमृद्धेषु[9] च कुलेषूपपत्स्यन्ते। ते[10] रूपसंपन्नाश्च भविष्यन्ति[11] ऐश्वर्यसंपन्नाश्च भविष्यन्ति[12] परिवारसंपन्नाश्च भविष्यन्ति[13]। यश्च मातृग्रामः[14] तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य[15] तथागतस्य नामधेयं श्रुत्वा चोद्ग्रहीष्यति[16] तस्य[17] स एव पश्चिमस्त्रीभावः[18] प्रतिकांक्षितव्यः।

अथ खलु मंजुश्रीः कुमारभूतो भगवन्तमेतदवोचत्। अहं भगवन् पश्चिमे काले पश्चिमे समये तेषां श्राद्धानां कुलपुत्राणां कुलदुहितृणाञ्च तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य

1 B ०गामिना   2 A & B ०श्च्यवित्वा   3 C drops it.

4 A भवति   5 B ०वर्त्तिते ; C. चतुर्द्वीपचक्रव०

6 A & B ०ष्ठापयन्ति   7 C ०कुलेषूपपद्यन्ते ब्रा०

8 C ०शालकुले   9 B संवृमृद्धेषु

10 C ०ते स्यन्ति रूपसंप०   11 C drops it.   12 B भवेयुः ; C drops it

13 C ०पन्नाश्चशूराश्च वीरश्च महानग्नवला महागन्धधारिणाश्च भवि०

14 A & C येन पुनर्मातृग्रामेण   15 C drops भगवतो भैषज्यगुरुवैदूर्यप्रभस्य

16 B ०गृहिष्यति ; C नाम उदग्र०   17 A & C ०ष्यन्ति उद्गृहीतं स

18 A & C पश्चिमकमातृग्रामभावः

नामधेयं श्रावयिष्यामि[1] अन्तशः[2] स्वप्नान्तरमपि[3] बुद्धनामकं कर्णपुटेषूपसंहारष्यामि[4]। य इदं सूत्ररत्नं[5] धारयिष्यन्ति वाचयिष्यन्ति देशयिष्यन्ति पर्यवाप्स्यन्ति[6] परेभ्यो विस्तरेण संप्रकाशयिष्यन्ति लिखिष्यन्ति लिखापयिष्यन्ति[7] पुस्तकगतं वा कृत्वा सत्करिष्यन्ति[8] नानापुष्पधूपगन्धमाल्यविलेपनच्छत्रध्वजपताकाभिस्तैस्तत् पंचरंगिकवस्त्रैः[9] परिवेष्ट्य[10] शुचौ प्रदेशे स्थापयितव्यम्। यत्रैव इदं सूत्रान्तं स्थापितं भवति[11] तत्र [12]चत्वारो महाराजानः सपरिवारा अन्यानि चानेकानि [13]देवकोटिनियुतशतसहस्राणि उपसंक्रमिष्यन्ति[14] तत्रेदं सूत्रं प्रचरिष्यति[15]। ते च भगवन् इदं सूत्ररत्नं प्रकाशयिष्यन्ति[16]। तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूर्वप्रणिधानविशेषविस्तरविभागं च[17] तस्य

1 C नामधेयं नानोपायैः संश्रा० 2 B अश

3 A & C ०न्तरगतानामपि 4 C बुद्धानां नाम कर्णपुटे निपतिष्यति ; Tib. puts the lines 20b. 4—21a, 2 after पताकाभिः and before तै पञ्च etc.

5 C सूत्रं धार० 6 C omits पर्यवाप्स्यन्ति

7 Cf. कारण्डव्यूह (Bengal ed.), p. 23.

8 B संस्करिष्यन्ति ; C पुस्तकलिखितं वा सत्करिष्यन्ति

9 C ०विलेचूर्णचीवरच्छत्रध्वजपताकाभिः पञ्चरंगिकैर्वस्त्रैः

10 C परिवेष्टयित्वा 11 C स्थापयितव्य। तत्र चत्वारो महाराजानः सपरिवारा अन्ये च देवताकोटिशतसहस्राण्युपसंहरिष्यन्ति। यत्र इदं सूत्रं प्रचरिष्यति य इमं सूत्रं धारयिष्यति। Tib. གང་ན་མདོ་སྡེ་འདི་གནས་པ་དེར་རྒྱལ་པོ་ཆེན་པོ་བཞི། Chinese: 而 用 安 處 and omits सूत्रान्तं

12 C ततश्चत्वारो 13 C च देव०

14 B तत्रोपसंक्रमयन्ति 15 B प्रचरिष्यामि 16 C यत्रेदं सूत्रं प्रचरिष्यति

17 A & C ०विशेषविस्तरं च

तथागतस्य नामधेयं धारयिष्यन्ति तेषां नाकालमरणं[1] भविष्यति न तेषां केनचिच्छक्यमोजोऽपहर्तुम्[2] । हृतं वा ओजः पुनरपि प्रतिसंहरति[3] । भगवानाह । एवमेतद् मंजुश्रीरेवमेतत्तद्यथा वदसि । यश्च मंजुश्रीः श्राद्धः कुलपुत्रो वा कुलदुहिता वा तस्य तथागतस्य पूजां कर्तुकामस्तेन[4] तस्य तथागतस्य प्रतिमा कारापयितव्या[5] सप्तरात्रिन्दिवम्[6] आर्याष्टांगमार्गसमन्वागतेनोपवासमुप[7]वसितव्यम् । शुचिना शुचिमाहारं कृत्वा[8] शुचौ प्रदेशे [नानापुष्पाणि संस्तार्य[9]] नानागन्धप्रधूपिते[10] नानावस्त्रच्छत्रध्वजपताकासमलङ्कृते[11] तस्मिन्[12] पृथिवीप्रदेशे सुस्नातगात्रेण शुचिविमलवसनधारिणा निर्मलचित्तेनाकलुषचित्तेन[13] अव्यापादचित्तेन[14] सर्वसत्त्वेषु[15] मैत्रचित्तेन [उपेक्षाचित्तेन[16]] सर्वसत्त्वा-

1 B न कलमणं or न कमावरणं । The Tibetan rendering supports our reading.

2 A ०मोजोपहृति ; B ०मोजमप० 3 B प्रत्याहरन्ति

4 B ०कामेनस्तेन ; C omits पूजां कर्तुकामस्तेन

5 B प्रतिमां कारापयितव्यां 6 B adds here सप्तं ; C ०न्दिवसं

7 B ०गतोमुप० ; C ०गत उपवसितव्यः

8 A & B शुचिमाहारभोजनं भुक्त्वा

9 A नानापुष्पाभिकीर्णे ; C नानापुष्पावकीर्णे ; Tib. མེ་ཏོག་ སྣ་ཚོགས་ (བསིལ་མ་) བཀྲམ་པ །

10 B नानागन्धनिर्धूपिते ; C नानागन्धानि धूपित्वा

11 C ०काभिः समलङ्कृते 12 B सा ; A & C omit तस्मिन्

13 B ०चित्तेन in all the places. 14 B & C omit अव्यापादचित्तेन

15 A omits सर्वसत्त्वेषु 16 A omits उपेक्षाचित्तेन Tib. བྱམས་པའི་ སེམས་དང་བཏང་སྙོམས་ཀྱི་སེམས་དང and the same in Chinese.

नामन्तिके[1] समचित्तेन भवितव्यम्[2] । नानातूर्यसंगीतिप्रवादितेन[3] सा[4] तथागतप्रतिमा प्रदक्षिणीकर्तव्या । तस्य[5] तथागतस्य पूर्वप्रणिधानानि मनसिकर्तव्यानि । इदं सूत्रं प्रवर्तयितव्यम्[6] । यं चेतयति[7] यं प्रार्थयति तं[8] सर्वाभि[प्रायं] परिपूरयति यदि [दीर्घमायुः कामयते[9]] दीर्घायुष्को भवति यदि भोगं[10] प्रार्थयते[11] भोगसमृद्धो भवति यद्यैश्वर्यमभिप्रार्थयते तद्[12] अल्पकृच्छ्रेण प्राप्नोति[13] यदि पुत्राभिलाषी[14] भवति पुत्रं प्रतिलभते[15] । य इह पापकं स्वप्नं पश्यन्ति यत्र वाय[सः][16] स्थितो भवति दुर्निमित्तं वा[17] यत्रामङ्गलशतं वा स्थितं भवति[18] तैस्तस्य[19] भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूजा[20] कर्तव्या । सर्वदुःस्वप्नदुर्नि-

1 B ०न्तिकेन ; Tib. omits सर्वसत्त्वानामन्तिके

2 A सर्वसत्त्वेषु हितचित्तेन भवितव्यम् । करुणाचित्तेन मुदिताचित्तेन उपेक्षाचित्तेन समचित्तेन भवितव्यम्

3 A वाद्यतूर्यसंगीतिसंप्रवादितेन

4 B & C या

5 A तथागतशरीरप्रतिमा कर्तव्या । तस्य

6 A omits इदं सूत्रं प्रवर्तयितव्यम् ; C प्रकाशयितव्यम् ; Tib. བསྟན་ན །

7 A & C चिन्तयन्ति

8 B omits तं

9 A & C दीर्घायुष्कतां प्रार्थयति ; Tib. གལ་ཏེ་ ཚེ་རིང་ པོར་ སྨོན་ན་ནི་ ཚེ་རིང་ པོར་འགྱུར་རོ །

10 A & C भोगान्

11 A, B & C ०यति

12 B & C omit तद्

13 A लाभ भवति ; C लभति

14 B ०लाभी

15 B पुत्रप्रतिलाभं प्रतिलभे

16 A B & C तत्र ; Tib. བྱ་ཁྭ=वायसः

17 A & C ०मित्तं वा पश्यति

18 Tib. གང་ དུ་ བྱ་ ཁྭ་ དང་ । ལྟས་ངན་པ་ མཐོང་ ངམ ། གནས་ གང་དུ་ བཀྲ་མི་ ཤིས་པ་ བརྒྱ་དག་ གནས་པར་གྱུར །

19 A & C यत्र स्थाने शतमलक्ष्मीणामुपस्थितो भवति ये तस्य

20 A & C पूजाभिसंस्कारं

मित्तामाङ्गल्याश्च[1] भावाः प्रशमिष्यन्ति । येषामग्न्युदक[2]-विषशास्त्र-प्रपात[3]-चण्डहस्तिसिंह[4]-व्याघ्रऋक्षतरक्षु[5]-द्वीपिकाशीविष[6]-वृश्चिक-शतपददंशमशकादिभयं भवति तैस्तस्य[7] तथागतस्य पूजा कर्तव्या । ते सर्वभयेभ्यः परिमोक्ष्यन्ते । येषां [8]चोरभयं तस्कर-भयं[9] तैस्तस्य[10] तथागतस्य पूजा कर्तव्या[11] ।

पुनरपरं मंजुश्रीर्ये[12] श्राद्धाः कुलपुत्रा वा कुलदुहितरो वा ये[13] यावज्जीवं त्रिशरणमुपगृह्णन्ति[14] अनन्यदेवताश्च भवन्ति[15] ये पंच शिक्षापदानि[16] धारयन्ति ये च [17]बोधिसत्त्वसंवरं चतुर्वर-शिक्षापदशतं[18] धारयन्ति ये पुनरपि निष्क्रान्तगृहवासा भिक्षवः पंचाधिके[19] द्वे शिक्षापदशते[20] धारयन्ति या भिक्षुण्यः पंचशत-शिक्षापदानि धारयन्ति ये च यथापरिगृहीताच्छिक्षासंवरादन्य-

1 B ०मङ्गैल्याश्च ; Tib. དངོས་པོ་ ཐམས་ཅད་ འཐོང་བར་མི་གྱུར་རོ =भावा न दृष्टा भवन्ति

2 A & C ०मग्निभयमुदकभयं ; B ०मग्न्युमुदक०

3 A & C omit विषशस्त्रप्रपात ; B प्रदात ; Tib. གཡང་ས །

4 A & C ०हस्तिभयं सिंह० ; B ०सिंध०

5 A & C व्याघ्रभयम् इक्ष० ; B ०रिक्षतरक्ष०

6 A & C ०तरक्ष्वाशी० ; B ०श आशी० 7 A & C ०शतपदभयं तैस्तस्य

8 A & C मोक्ष्यन्ति तेषां परचक्रभयं चोर० ; B यं चोर०

9 Tib. ཆོམ་པོས་འཇིགས ། 10 B तैस्तैस्तस्य 11 B करणीया

12 C omits ये 13 C ०दुहिता वा

14 C ०मुद्गृह्णन्ति 15 C omits भवन्ति ; Cf. Sikṣā., p. 174

16 Cf. Sikṣā., 174: चतुर्थं शतं शिक्षापदानां धारयन्ति

17 C ये दश शिक्षापदानि धारयन्ति च 18 C चतुर्थशतं शिक्षापदं धा०

19 B ०धिकै 20 B द्वे शिक्षापदशतैर्द्धार० C द्विशतपञ्चाशशिक्षापदानि

तराच्छिक्षापदाद्भ्रष्टा[1] भवन्ति सचे ते दुर्गतिभयभीतास्तस्य[2] भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयं धारयेयुर्न भूयस्तेषां[3] [व्य]पायगमनदुःखं[4] प्रतिकांक्षितव्यम्। यश्च मातृग्रामः प्रसवनकाले तीव्रां दुःखां खरां कटुकां वेदनां वेदयति या तस्य[5] भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयमनुस्मरेत्[6] पूजाञ्च कुर्यात् सा सुखं[7] च प्रसूयते सर्वाङ्गपरिपूर्णं[8] पुत्रं जनयिष्यति। अभिरूपः प्रासादिको दर्शनीयस्तीक्ष्णेन्द्रियो बुद्धिमान् स आरोग्य-स्वल्पाबाधो[9] भविष्यति न च शक्यते अमनुष्यैस्तस्य ओजोऽपहर्तुम्[10]।

अथ खलु भगवानायुष्मन्तमानन्दमामन्त्रयते[11] स्म। श्रद्दधासि[12] त्वमानन्द पत्तीयिष्यसि[13] यदहं तस्य भगवतो भैषज्य-

1 C ०संवरा ततोऽन्यतरान्यतरात् पदभ्रष्टाः

2 A भवन्ति ते दुर्गत्यपायभीता० ; C भवन्ति दुर्गत्यपायभयभीतास्ते तस्य

3 A तथागतस्त पूजां कुर्वन्ति न तेषां ; B न भूयस्तैषां रुपाय ; cf. Śikṣā. p. 171: धारयेयुर्यथा विभवतश्च पूजां कुर्युः न भूयस्तेषामपायगतिः

4 A ०पायदुःखं . Tib. དེ་དག་ལ་ ངན་སོང་ གསུམ་གྱི་སྡུག་བསྔལ་ མེད་པར་ཤེས་ པར་བྱའོ།

5 B यास्तस्य

6 A & C ०गतस्य नमस्यन्ति

7 Tib. དེ་མྱུར་དུ=आशु

8 A पूजां कुर्वन्ति ते शीघ्रं परिमुच्यन्ति सर्वाङ्ग०; B सर्वपरिपूर्णाङ्गं ; C पूजां कुर्वन्ति शीघ्रं परिमुच्यन्ति सर्वाङ्ग०; Tib. བུ་ཡང་ཡན་ ལག་ཡོངས་སུ་ཚང་བར།

9 B सल्पा० ; C drops the words from स to ०नन्दमामन्त्रयते

10 B शक्यते मोजोपहर्तुम् Tib. དེ་ལ་མི་མ་ཡིན་པས་མདངས་འཕྲོག་ པར་མི་ནུས་སོ།

11 Cf. Śikṣā.. pp. 174-5. C omits अथ...नन्दमा०

12 B श्रद्धासि ; C श्रद्धास्यति

13 B पत्तीयसि evidently for प्रत्येषि

गुरुवैदूर्यप्रभस्य तथागतस्यार्हतः सम्यक्संबुद्धस्य गुणान् वर्णयिष्यामि[1]। अथवा ते काङ्क्षा[2] वा विमतिर्वा विचिकित्सा वात्र गंभीरे बुद्धगोचरे। अथायुष्मानानन्दो[3] भगवन्तमेतदवोचत्। न मे [भदन्त भगवन्][4] अत्र[5] काङ्क्षा वा विमतिर्वा विचिकित्सा वा तथागतभाषितेषु सूत्रान्तेषु[6]। तत् कस्य हेतोः। नास्ति तथागतानामपरिशुद्धकायवाङ्मनःसमुदाचारता[7]। इमौ[8] भगवंश्चन्द्रसूर्यावेवं महर्धिकावेवं[9] महानुभावौ पृथिव्यां प्रपतेता[म्][10] [11]स सुमेरुर्वा पर्वतराजः स्थाना[त्] चलेन्न[12] तु बुद्धानां वचनमन्यथा भवेत्[13]। किं तु भदन्त[14] भगवन् सन्ति सत्त्वाः श्रद्धेन्द्रियविकलाः इदं[15] बुद्धगोचरं श्रुत्वा एवं वक्ष्यन्ति[16]। [17]कथमेतन्नामधेयस्मरणमात्रेण[18] तस्य तथागतस्य तावन्तो[19]

1 B तथागतस्य गुणान्; C तथागतस्य गुणानुशंसान्; Sikṣā वर्णयामि

2 B काणखा   3 B ०ष्मानन्द

4 Tib. inserts here བཙུན་པ་ བཅོམ་ལྡན་འདས། Sikṣā follows it.

5 Sikṣā omits it.   6 C भाषितेषु धर्मेषु   7 A & C ०चारः

8 A इमे   9 C सूर्यचन्द्रमसौ एवं महर्धिकौ महा०

10 A & C निपतेयुः; B uses एकवचन instead of द्विवचन but the Sikṣā has द्विवचन while Tib. has དེ་གཉིས། B has इमे भगवंशश्चन्द्रसूर्यमेवं महर्धिकामेवं महानुभावा पृथिव्यां प्रपतेत   11 A & C Sikṣā, omit स

12 A & C संक्रमेत् न   13 B भवेयुः; C भवति

14 Sikṣā ये instead of इदं   15 A & C श्रुत्वा तेषामेवं भवति

16 A & C ०मिदं नाम०; Sikṣā श्रुत्वा न श्रद्दधति। तेषामेवं भवति। कथमिदं नाम०। Tib. has དེ་དག་སྙམ་དུ་ སེམས་ པར་འགྱུར་ཏེ།

17 A & B ०न्नामधेयमनुस्मरण०

18 A, C & Sikṣā एत्तका; Tib. ཇི་ལྟར་ཞིན་ཏུ།

गुणानुशंसा भवन्ति[1] । ते न श्रद्दधति[2] न पत्तीयन्ति प्रतिक्षिपन्ति[3] । तेषां दीर्घरात्रमनर्थाय न हिताय न सुखाय[4] विनिपाताय भविष्यति । भगवानाह । अस्थानमानन्दानवकाशो येन[5] तस्य तथागतस्य नामधेयं श्रुतं[6] तस्य सत्त्वस्य दुर्गत्यपायगमनं[7] भवेन्नेदं स्थानं विद्यते दुःश्रद्धानीयं[8] चानन्द बुद्धानां बुद्धगोचरम् । यत् त्वमानन्द श्रद्दधासि[9] पत्तीयसि तथागतस्यैषोऽनुभावो द्रष्टव्यः । अभूमिरत्र[10] सर्वश्रावकप्रत्येकबुद्धानां स्थापयित्वैकजाति[प्रति]बद्धान्[11] बोधिसत्त्वान् महासत्त्वा[निति] । दुर्लभ आनन्द[12] मनुष्यप्रतिलाभः[13] दुर्लभं त्रिरत्न[14] [श्रद्धागौरवं[15] सु]दुर्लभं[16] [तथागतस्य नामधेयश्रवणम्[17]] । तस्य [भगवतः] तथा-

1 A भविष्यन्ति 2 A & C श्रद्दधन्ति ; B श्रद्धददन्ति 3 B क्षेपन्ति

4 C ०र्थाय हिताय सुखाय ; Sikṣā ०र्थायाहितायासुखाय

5 A & C ०काश एषां 6 A ०धेयं कर्णपुटे निपतेत् ; B puts here य

7 A तस्य दुर्ग० ; B दुर्गतिगमनं ; Sikṣā. येषां तस्य नामधेयं निपतेत् कर्णे (Tib. कर्णपुटे) तेषां दुर्गत्यपायगमनं भवेदिति । Tib. follows Sikṣā.

8 A भवेन्न दुःश्र० ; C ०गतस्य नामधेयं कर्णपुटे निपतितं यत् तस्य दुर्गत्यपायगमनं भवेत् दुःश्रद्दधनीयं 9 B श्राद्धासि 10 A & C Sikṣā. ०मिश्चात्र

11 B ०जातिलब्धा ; Tib. སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ་རྣམས། Evidently our scribe did not know the word एकजातिप्रतिवद्धा i. e. those who have one birth more only intervening between him and his Nirvāṇa Cf. *Lal. Vis.*, p. 2.

12 C महासत्त्वा दुर्लभानन्द 13 A & B ०लाभं 14 A & C त्रिषु रत्नेषु

15 Tib. དཀོན་མཆོག་གསུམ་ལ་དད་ ཅིང་གུས་པ་ཡང་རྙེད་ དཀའོ།

16 A & C दुर्लभतरस्य 17 B नामश्रवणम् ; Tib. དེ་བཞིན་གཤེགས་པ་ དེའི་མཚན་ ཐོས་པ་ ཡང་ རྙེད་ པར་ཤིན་ཏུ་ དཀའ་འོ།

गतस्य [भैषज्यगुरुवैदूर्यप्रभस्यानन्द[1]] बोधिसत्त्वचर्यामप्रमाणामुपायकौशल्यमप्यप्रमाणम् [अप्रमाणं चास्य] प्रणिधान[विशेष]विस्तरम्[2] । आकाङ्क्षमाणोऽहं तस्य तथागतस्य[3] कल्पं वा कल्पावशेषं[4] वा बोधिसत्त्वचारिकाया विस्तरविभङ्गं निर्दिशेयम्[5] । क्षीयेतानन्द कल्पं न त्वेव [शक्यं] तस्य[6] भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूर्वप्रणिधानविशेषविस्तरा[न्त]मधिगन्तुम्[7] ।

तेन खलु[8] पुनः समयेन तस्यामेव पर्षदि[9] त्राणमुक्तो नाम बोधिसत्त्वो महासत्त्वः सन्निपतितोऽभूत् । सन्निषण्णः[10] उत्थाया-

1 A & C अप्रमाणम् आनन्द ; Tib. ཀུན་ དགའ་བོ་ བཅོམ་ལྡན་ འདས་ དེ་བཞིན་ གཤེགས་པ་ སྨན་ གྱི་ བཻ་ཌཱུ་རྱའི་ འོད་དེའི་ བྱང་ཆུབ etc.

2 C ०मप्यप्रमाणं प्रणिधानविस्तरम् ।

3 The Ms is confusing. The text given here is based mainly on the Tib version. Tib. ཐབས་ལ་ མཁས་པ་ཡང་ ཚད་མེད་དོ། སྨོན་ལམ་གྱི་ ཁྱད་པར་ རྒྱས་པ་ཡང་ ཚད་མེད་དོ། ང་དེ་བཞིན་གཤེགས་ པ་དེའི་བྱང་ ཆུབ་སེམས་ དཔའི་སྤྱོད་པ་ བསྐལ་པ་ འམ བསྐལ་པ་ལས་ ལྷག (कल्पाधिकं) པར་གྱི་ ཆེར་ ཡང་དག་པར་ བཤད་ པར་ འདོད་ ཀྱང་ བསྐལ་པ་ ཟད་པར་ འགྱུར་ གྱི བཅོམ་ལྡན་ འདས་ དེ་ བཞིན་ གཤེགས་ པ་ སྨན་གྱི་ བླ བཻ་ཌཱུ་རྱའི་ འོད་ དེའི་ སྔོན་གྱི་ སྨོན་ལམ་གྱི་ཁྱད་པར་ རྒྱས་པའི་ མཐའ་ རྟོགས་པར་ མི་ འགྱུར་རོ། Cf. Taisho ed., XIV, p. 407, Col. 2, ll. 6-9.

4 C कल्पेन वा कल्पावशेषेण

5 A ०चारिकां विस्तर० ; C चारिका विस्तरेण संप्रकाशेयम्

6 C त्वेव तस्य   7 A ०विस्तरपर्यन्तमधि० ; C ०विस्तरस्य पर्यन्तोऽधिगन्तुम्

8 C तेन च पुनः   9 A तत्र परिषायां ; C तस्मिन् एव

10 C omits सन्निपतितोऽभूत् सन्निषण्णः

सनादेकांसमुत्तरासङ्गं[1] कृत्वा[2] दक्षिणं जानुमण्डलं पृथिव्यां प्रतिष्ठाप्य येन भगवांस्तेनाञ्जलिं प्रणम्य भगवन्तमेतदवोचत्। भविष्यन्ति [भदन्त[3]] भगवन् सत्त्वाः पश्चिमे काले पश्चिमे समये नानाव्याधिपरिपीडिता दीर्घव्याधिना[4] [क्षीणगात्राः] क्षुत्तर्षाभ्यां[5] शुष्ककण्ठोष्ठा मरणाभिमुखा रोरुद्यमानैर्मित्रज्ञातिसलोहितैः[6] परिवारिता अन्धकारां दिशं पश्यन्तो[7] यमपुरुषैराकर्ष्यमाणाश्च[8]। तस्य कलेवरे[9] मंचशयिते[10] विज्ञानं यमस्य धर्मराजस्याग्रतामुपनीयते। यच्च तस्य सत्त्वस्य[11] [12]सहजानुबद्धमेव[13] यत्किंचित् तेन पुरुषेण कुशलमकुशलं[14] वा कृतं भवति तत्सर्वं सुलिखितं कृत्वा यमस्य धर्मराजस्योप[ना]म्यते। तदा[15] यमोऽपि धर्मराजस्तं पृच्छति गणयति[16] यथाकृतं[17] चास्य कुशलमकुशलं वा तथाज्ञामाज्ञापयति। तत्र ये ते मित्रज्ञाति-

1 A & C ०कांसं चीवरं   2 A प्रावरित्वा ; C प्रावृत्य

3 Tib. བཙུན་པ་བཅོམ་ལྡན་ འདས།

4 A & C समये सत्त्वा नानाव्याधिपरिपीडिता दीर्घग्लान्येन

5 B अचक्षुतशुष्क० ; C क्षुत्तर्षा ; Tib. བཀྲེས་ པ་དང་། སྐོམ་པས་། གྲི་དང་།   6 A ०ज्ञातिसालोहितेभिः, C रोदमानेभि०   7 C दिशमपश्यन्तो यम०

8 A ०पुरुषैर्वाकर्षयमाणा ; C ०पुरुषैरपकर्षमाणा : B ०माणास्य

9 A & C अत्र ; C कलेवरं   10 C ०वरं शयितं

11 A मनुष्यसह० C पुरुषस्य सहजा

12 B सहजानु० cf. Tib. ལྷན་ཅིག་སྐྱེས་པའི་ སྣད་ བཞིན་ འབྲང་བ། C सहजा स्पृष्टानुबद्धा देवता यत् तेन कुशलं वा कुशलं कृतं भवेत् तच्च

13 B तास्य   14 A कुशलमूलं वा कुशलमूलं

15 A ०नामयति यमो० ; C ०नाम्यते यमो०

16 Tib. བརྟགས་ནས་ =परीक्षते   17 B ०यति यतं

सलोहितास्तस्यातुरस्यार्थाय तं भगव[न्तं] भैषज्यगुरुवैदूर्यप्रभं तथागतं शरणं गच्छेयुस्तस्य [च] तथागतस्य पूजां कुर्युः। [1]स्थानमेतद्विद्यते य[त्] तस्य तद्विज्ञानं पुनरपि प्रतिनिवर्तेत स्वप्नान्तरगत इवात्मानं संजानीते[2]। यदि वा सप्तमे दिवसे यदि वा [एकविंशतिमे] दिवसे यदि वा पञ्चविंशतिमे[3] दिवसे यदि वा एकोनपञ्चाशतिमे[4] दिवसे तस्य विज्ञानं पुनरपि निवर्तेत[5] स्मृतिमुपलभेत। तस्य[6] कुशलमकुशलं वा कर्मविपाकं[7] स्वयमेव प्रत्यक्षं[8] भवति। ज्ञात्वा स जीवितहेतौ[9] [न कदा]पि पापमकुशलं कर्म करिष्यति[10]। तस्माच्छ्राद्धेन कुलपुत्रेण वा कुलदुहि[त्रा] वा तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूजा कर्तव्या[11]।

अथायुष्मानानन्दस्त्राणमुक्तं[12] नाम बोधिसत्त्वमेतदवोचत्[13]। कथं कुलपु[त्र] तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य पूजा कर्तव्या।

1 A तेन तस्यातुरस्यार्थायेद्दशेन प्रयोगेन पूजा कर्तव्या स्थानमेतद्विद्यते यदि तस्य ; C ०ज्ञापयति ये तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य शरणं गमिष्यन्ति तस्यातुरस्यार्थायेद्दशेन प्रयोगेन पूजां कुर्वन्ति। स्थान० ; A शरणं गमिष्यन्ति

2 C ०न्तरे च आत्मानं संजानाति

3 B पञ्चविंशतिमे but Tib. ཉི་ཤུ་རྩ་གཅིག Chin. (Taisho. XIV, p, 407, para 2)

4 C नवचत्वारिंशतिमे

5 C विज्ञानं निव०

6 B & C स

7 Tib. ལས་ཀྱི་ རྣམ་པར་ སྨིན་པ།

8 C प्रत्यक्षो

9 C भवति। जीवितहेतुरपि

10 C पापं कर्म न करोति

11 B adds ०गतस्य नामधेयं धारयितव्यं यथा संविद्यमाना च पूजा कर्तव्या ; Tib. omits this line. The restoration from Tib. would be तस्य तथागतस्य पूजा कर्तव्या

12 B त्राण० ; C ०त्राणमुक्तस्य

13 C बोधिसत्त्वस्य एवमाह

त्राणमुक्तो बोधिसत्त्व आह। ये भदन्तानन्द[1] महतो[2] व्याधितः[3] परिमोचितुकामास्तैस्तस्यातुरस्यार्थाय सप्त दिवसान्यार्याष्टाङ्गसमन्वागतमुपवास[मु]पवसितव्यं[4] भिक्षुसंघस्य चाहारपानैः सर्वोपकरणै[र्यथा]शक्ति[5] पूजोपस्थानं कर्तव्यम्। [6]भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयं त्रिष्कृत्वा रात्र्यां त्रिष्कृत्वा दिवसे मनसिकर्तव्यम्[7]। [8]नवचत्वारिंशद्वारे इदं सूत्रमुच्चारयितव्यम्। एकोनपञ्चाशद्[9] दीपाः प्रज्वालयितव्याः[10]। सप्त प्रतिमाः कर्तव्याः। एकैकया प्रतिमया सप्त सप्त दीपाः[11] प्रज्वालयितव्याः[12]। एकैको[13] दीपः शकटचक्रप्रमाणः कर्तव्यः। यद्येकोनचत्वारिंशतिमे[14] दिवसे आलोको न क्षीयते वेदितव्यं सर्वसंपदिति[15]। पञ्चरङ्गिकाश्च पताका एकोनपञ्चाश[दधिकाः][16] कर्तव्याः।

1 B भगवतानन्द ; cf. Tib. བཙུན་པ་ཀུན་དགའ་བོ།

2 B व्याधितं महतो० 3 B व्याधि ; C महान्तः व्याधयः

4 C सप्तरात्रिं दिवसान्यार्याष्टाङ्गसमन्वागतमुपोषधसंवरं ग्रहीतव्यम्

5 All Mss. यथा शक्त्या

6 तथागत भगवता ; Tib. omits the preceding two lines from सप्त०

7 Tib. ཡིད་ལ་བྱའོ། The confusion made here by the scribe shows that the lines not in Tibetan were later additions. It is not the composition of the scribe, for in that case he would not have a mess of the sentences and words: B ०प्रभस्तथागतृष्कृत्वा रात्रं तृष्कृत्वा दिवसौ नमस्करनचत्वारिंश०

8 Tib. has བཞི་བཅུ་རྩ་དགུ=एकोनपञ्चाशत् 9 C तथागतस्य त्रिष्कृत्वा रात्रौ दिवसस्य तस्य नमस्यितव्यम् 10 C प्रदीपितव्याः 11 B प्रतिमया सप्त दीपाः

12 C स्थापयितव्याः ; Tib. བཏག་པོ=स्थापयितव्याः 13 C एकमेको

14 C यदि नवचत्वारिंश० 15 C omits वेदितव्यं सर्वसम्पदिति

16 B एकोनपंचचक्रः ; C पताका नवचत्वारिंशदष्टिकाः ; Tib. བཞི་བཅུ་རྩ་དགུ་ལས་ལྷག་པར་བྱའོ།

पुनरपरं भदन्तानन्द येषां राज्ञां क्षत्रियाणां[1] मूर्धाभिषिक्तानामुपद्रवा वोपसर्गा वा ये[2] प्रत्युपस्थिता भवेयुर्व्याधिपीडा[3] वा स्वचक्रपीडा वा [प]रचक्रपीडा[4] वा नक्षत्रपीडा वा चन्द्रग्रहसूर्यग्रहपीडा वा [अकालवातवृष्टिपीडा वा अवग्रहपीडा[5] वा समुत्थिता अमाङ्गल्या वा संक्रामकव्याधिर्वा विपद् वा समुपस्थिता तेन राज्ञा] क्षत्रियेण मूर्धाभिषिक्तेन सर्वस[त्त्वेषु] मैत्रचित्तेन भवितव्यं बंधनगताश्च सत्त्वा मोचयितव्याः। तस्य च भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य यथापूर्वोक्तपूजा करणीया[6]। तदा तस्य राज्ञः क्षत्रियस्य मूर्धाभिषिक्तस्य एतेन कुशलमूलेन च[7] तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूर्वप्रणिधानविशेषविस्तरेण[8] तत्र विषये क्षेमं भविष्यति

1 B क्षतृयानं   2 B येषां ; C °सर्ग उपायासः

3 Tib. ནད་ ཀྱི་ གནོད་པ།

4 Ms. B drops here two lines ; cf. Tib. ཕ་རོལ་གྱི་ དམག་ཚོགས་ ཀྱིས་ གནོད་འམ་། རྒྱུ་སྐར་ གྱི་ གནོད་པ་འམ་། གཟའ་ཟླ་བའི་ གནོད་པ་འམ་། གཟའ་ཉི་མའི་གནོད་པ་འམ་། དུས་མ་ཡིན་ པའི་ རླུང་དང་། ཆར་གྱི་གནོད་པ་འམ་། ཐན་པའི་གནོད་པ་ཡང་རུང་ སྟེ། གནོད་པ་དང་ནད་འགོ་བ་དང་ འཁྲུག་པ་ཞིག་བར་ གནས་ པར་ གྱུར་ན་། རྒྱལ་པོ།

5 C अनावृष्टिपीडा तेन राज्ञा क्षत्रियेण

6 C तथागतस्य तादृशी पूजा कर्तव्या यथापूर्वोक्तम्

7 Tib. དགེ་བའི་ རྩ་བ་དེ་དང   8 A & C °विशेषेण तत्र

सुभिक्षं कालेन वातवृष्टिशस्यसम्पदो भविष्यन्ति[1] सर्वे च विषयनिवासिनः सत्त्वा[2] अरोगाः सुखिताः [3]प्रामोद्यबहुलाः। न च तत्र विषये दुष्टयक्षराक्षसभूतपिशाचाः[4] सत्त्वानां विहेठयन्ति[5]। सर्वदुर्निमित्तानि च न पश्यन्ति[6]। तस्य च राज्ञः क्षत्रियस्य[7] मूर्धाभिषिक्तस्य [8]आयुर्वर्णबलारोग्यैश्वर्याभिवृद्धिर्भविष्यति। अथायुष्मानानन्दस्त्राणमुक्तं बोधिसत्त्वमेतदवोचत्[9]। कथं कुलपुत्र परिक्षीणायुः पुनरेवाभिविवर्धते[10]। त्राणमुक्तो बोधिसत्त्व आह। ननु त्वया[11] भदन्तानन्द तथागतस्यान्तिकाच्छ्रुतम्। सन्ति [12]अकालमरणानि। तेषां प्रतिक्षेपेण मंत्रौषधिप्रयोगा[13] उपदिष्टाः। सन्ति सत्त्वा व्याधिताः। न च गुरुको व्याधिः[14]। भैषज्योपस्थापकविरहिता[15] यदि वा वैद्या [भैषज्यं[16]] कुर्वन्ति[17] इदं

1 C वातवृष्टिशस्यं सम्पत्स्यति

2 B ०ष्यति सर्वे......सत्त्वाः; Tib. ཡུལ་དེ་ན་ གནས་ པའི་ སེམས་ཅན་ ཐམས་ཅད་ཀྱང་། 3 B पोद्य

4 Tib. ཤ་ཟ་མ་རུངས་པས། 5 Tib. གཙེ་བར་མི་འགྱུར་རོ།

6 B च नाशयिष्यन्ति; Tib. མཐོང་བར་ མི་ འགྱུར་རོ།

7 B राजक्षतृयश्च 8 Tib. omits आरोग्य 9 C ०स्त्राणमुक्तस्यैवमाह

10 Tib. ཡང་ མངོན་ པར་ སྐྱེ། 11 C न त्वया 12 B सति न काल०

13 C आह। न त्वया भदन्तानन्द तथागतस्यान्तिके श्रुतं सन्ति न चाकालमरणानि तेन मन्त्रौ० 14 C गुरुकस्तस्य व्याधिः

15 B किन्तु भैषज्यं च पूजा च निरर्थका

16 Tib. སྨན་དང་ རིམ་གྲོ་ བྱེད་པ་དང་ མི་ ལྡན་ ནམ། ཡང་ན་ སྨན་ པ་སྨན་མ་ ཡིན་པར་ བྱེད་པ།

The Chinese version of Dharmagupta follows the Sanskrit text, but not so much the version of Hiouen Tsiang: (Taisho ed. XIV, p. 404, para 1, ll. 27-28).

17 B निदानं का...

प्रथममकालमरणम्। द्वितीयमकालमरणं यस्य राजदण्डेन कालक्रिया[1]। [तृती]यमकालमरणं येऽतीव प्रमत्ताः प्रमादविहारिणस्तेषां मनुष्या[2] ओजोऽपहरन्ति। चतुर्थमकालमरणं ये अग्निदाहेन कालं कुर्वन्ति। पंचमं चाकालमरणं ये च उदकेन म्रियन्ते[3]। षष्ठमकालमरणं ये [सिंह]व्याघ्रव्याडचण्डमृगमध्यगता वासं कल्पयन्ति च म्रियन्ते[4]। सप्तममकालमरणं ये गिरितटात्[5] प्रपतन्ति। अष्टममकालमरणं ये विष-काखोर्द-वेतालानुप्रयोगेण[6] म्रियन्ते[7]। नवममकालमरणं ये क्षुत्तृषोपहता [आहार]पानमलभमाना [आर्ताः] [8]कालं कुर्वन्ति। एतानि संक्षेपतोऽकालमरणानि[9] तथागतेन निर्दिष्टानि। अन्यानि चाप्रमेयाण्यकालमरणानि[10]।

अथ खलु[11] तत्र पर्षदि[12] द्वादश महायक्षसेनापतयः सन्निपतिता अभूवन् यदुत किंभीरो[13] नाम[14] महायक्षसेनापतिर्वज्रश्च[15]

1 B ०कृया   2 B मानुषा ओजम०; C अमनुष्याः; cf. Chinese, Taisho ed., vol. XIV., p. 404 col, 1, ll. 27-28.

3 B म्रियति; C मरिष्यन्ति   4 B मरन्ति; C गता भवन्ति

5 B ०तटे   6 C ०वेतालप्रयोगेण   7 B & C मरन्ति

8 B omits पान; C omits आर्ताः; Tib. གང་ དག་ ཟས་ དང་ སྐོམ་མ་ རྙེད་ནས་ བཀྲེས་ པ་ དང་ སྐོམ་པས་ ཉེན་ཏེ་ འཆི་ བའི་དུས་ བྱེད་ པའོ།

9 B ०माना...तानि पक्षे अकाल०; C एते संक्षेपेण महन्तश्च अकाल०; cf. Tib. མདོར་ ན་ འདི་ དག་ནི།

10 C अकालमरणा न च तथागतेन निर्दिष्टाः। अन्ये प्रमेया अकालमरणाः

11 C omits खलु   12 B पर्षायं   13 Tib. ཛི་འཛིགས   14 C omits नाम

15 Tib. རྡོ་རྗེ

नाम[1] महायक्षसेनापतिर्मेखिलो[2] नाम[3] [महा]यक्षसेनापति-रन्तिलो[4] नाम महायक्षसेनापतिरनिलो[5] नाम महायक्ष-सेनापतिः सण्ठिलो[6] नाम[7] महायक्षसेनापतिरिन्दलो[8] नाम[9] महायक्षसेनापतिः पायिलो[10] नाम[11] महायक्षसेनापतिर्महालो[12] नाम महायक्षसेनापतिश्चिदालो[13] नाम महायक्षसेनापतिश्चौन्धुलो[14] नाम[15] महायक्षसेनापतिः[16] विकलो नाम[17] [महायक्षसेनापतिः]। एते द्वादश महायक्षसेनापतय एकैकानुचरपरिवारिता[18] एक-कण्ठेन[19] भगवन्तमेवमाहुः। श्रुतमस्माभिश्च[20] भगवता बुद्धानुभावेन तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य नामधेयम्। न भूयोऽस्माकं दुर्गतिभयम्। ते[21] वयं सहिताः समग्रा यावज्जीवं बुद्धं

1 C omits नाम 2 Tib. ཀྱུ་འཛིར
3 C omits नाम 4 C अनिलो ; Tib. གཟའ་ འཛིན
5 B सनोलो ; C मनिलों ; Tib. རླུང་=अनिलो 6 Tib. གནས་བཅས=सण्ठल्यो
7 C omits सण्ठलो नाम 8 C इन्दालो ; Tib. དབང་འཛིན་=इन्दलो
9 C omits नाम 10 C पाइलो 11 C omits नाम
12 B ०र्मेहारो ; C ०र्माहुरो ; Tib. བདུང་ འཛིན་ 13 Tib. སྣྲ་འཛིན
14 B ०श्चौन्धुरो ; C ०श्चिन्दालो ; Tib. བསམ་ འཛིན་ 15 C omits नाम

16 Two names, not legible in the Ms. B., occur in Tib གཡོ་བ and རྫོགས་བྱེད For reference to महायक्षसेनापति see सुवर्णप्रभाससूत्र (Japanese ed) p. 81.

17 C ०सेनापतिः चौधुरो महा० ; B omits विकलो नाम

18 C ०पतयः एकैकः सप्त सप्त यक्षसहस्रपरिवारः ; Tib. གནོད་ སྦྱིན་ གྱི་སྡེ་ དཔོན་ ཆེན་པོ་བཅུ་གཉིས་པོ་དེ་དག་ གོ། གནོད་ སྦྱིན་གྱི་ སྡེ་ དཔོན་ ཆེན་ པོ་ རེ་རེ་ ཡང་ གཡོག་ གནོད་སྦྱིན ། 19 C ०वाचेन 20 C श्रुतोऽस्माकं

21 Tib. དེ་ནས་ i. e. ते is used for तस्मात्

शरणं गच्छामो धर्मं शरणं गच्छामः सङ्घं शरणं गच्छामः सर्वसत्त्वानामर्थाय हितीय सुखाय औत्सुक्यं [1]करिष्यामः[2] यो[3] विशेषेण ग्रामे वा नगरे वा जनपदे वा[4] अरण्यायतने वा इदं सूत्रं प्रचारयिष्यति यो वा तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य नामधेयं धारयिष्यति [पूजोप]स्थानं करिष्यति तावत्तं भगवन् सत्त्वं रक्षिष्यामः[5] [[6]परि]पालयिष्यामः सर्वामाङ्गल्याच्च परिमोचयिष्यामः[7] सर्वेषामाशां[8] परिपूरयिष्यामः। अथ खलु भगवांस्तेषां यक्षसेनापतीनां साधुकारमदात्। साधु साधु महायक्षसेनापतयः। यद् यूयं तस्य भगवतो भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य कृतज्ञतामनुस्मरमाणानां सर्वसत्त्वानां हिताय प्रति-[पन्नाः]। अथायुष्मानानन्दो[9] भगवन्तमेतदवोचत्[10]। को नामायं भगवन् धर्मपर्यायः कथं चैनं धारयामि। भगवानाह। तेन ह्यानन्द धर्मपर्यायमिदं भैषज्यगुरुवैदूर्यप्रभस्य तथागतस्य पूर्व-

1 Tib. སྤྱད་ དུ་ སྤྲོ་བར་ བགྱི་འོ། Cf. Suvarṇaprabhāsa, p. 82: औत्सुक्यं करिष्यन्ति   2 B सुखाय अतः ऊत्सुक्यकरणाय च   3 C omits यो

4 B omits जनपदे वा   5 C नामधेयं धारयिष्यति वयमपि ते च रक्षिष्यामः

6 Tib. མཆོད་ པ་དང་ རིམ་གྲོ   7 C रक्षिष्यामः सर्वोपद्रवेभ्यः ; Tib. གནོད་པ་ ཐམས་ཅད་ ལས་ ཡོངས་ སུ་ཐར་ བ་བགྱི།   8 C सर्वाशां

9 Tib. སེམས་ ཅན་ལ་ཕན་ པའི་ཕྱིར་ ཞུགས་པ་ ལེགས་སོ ལེགས་སོ། དེ་ནས་ ཚེ་དང་ ལྡན་པ་ ཀུན་ དགའ་བོ་། The following leaf in Ms. c. is lost.

10 Tib. adds. आसनादुत्थाय एकांसमुत्तरासङ्गं कृत्वा पृथिव्यां दक्षिणजानुमण्डलं प्रतिष्ठाप्य येन भगवान् तेनांजलिं प्रणम्य भगवन्तमेतदवोचत् The Chinese follows the Sanskrit version.

प्रणिधानविशेषविस्तरमिति । धारय [1]द्वादशानां महायक्षसेनापतीनां [प्रणिधानमि]ति[2] नाम धारय । इदमवोचद् भगवान् । आत्तमना मंजुश्रीः कुमारभूत आयुष्मांश्चानन्दस्त्राणमुक्तो बोधिसत्त्वस्ते च बोधिसत्त्वास्ते च महाश्रावकास्ते च राजा[मात्य]-ब्राह्मणगृहपतयः [सर्वावती पर्षत् सदेवमानुषासुरगन्ध]र्वश्च[3] लोको भगवतो भाषित-मभ्यनन्दन् ॥ आर्यभैषज्यगुरुर्नाम महायानसूत्रं समाप्तम् ॥

देयोऽयं[4] महाश्राद्धोपासकभसन्त्र एन तथा सार्धं च मंतोटि एन सार्धं मंगल-शूरेण तथा सार्धं आर्य देवेन्द्रभूतेन पितुना च कोसि एन सार्धं माता...रि· एन। देयधर्मेऽयं महाश्राद्धोपासक श्रीदेव साहि सुरेन्द्रविक्रमादित्यनन्देन तथा शमिदेवि-त्रैलोकदेवि-भट्टारिकया तथा सार्धं विहलि एन । Colophon of Ms. B.

...तथा सार्धं मातापित्रौ परमदुष्करकत्रौ तथा सार्धं सर्वसत्त्वैः सर्वप्राणि-भिर्यदत्र पुण्यां तद् भवतु अन्तरज्ञानं चाप्नुयात् तथा सार्धं षुष्किटीकटीशिरिएन सार्धं चालाषुखेन सार्धं भुगवरियेन एन सार्धं कोइलि एन तथा सार्धं माथरि एन तथा सार्धं अन्विश्वरेन तथा सार्धं दिशी एन । Colophon of Ms. C.

1 Tib. adds. བྱང་ ཆུབ་ སེམས་དཔའ་ ལག་ན་ རྡོ་རྗེས་ དམ་ བཅས་པ་ ཅེས་བྱ་བར་ ཡང་ བཟུང་ ཤིག ། ལས་ཀྱི་སྒྲིབ་པ་ ཐམས་ཅད རྣམ་པར་སྦྱུད་ ཞིང་རེ་བ་ཐམས་ཅད་ ཡོངས་ སུ་སྡོད་ བཅེས་ བྱ་བར་ ཡང་ བཟུང་ཤིག་ बोधिसत्त्ववज्रपाणिप्रतिज्ञा इत्यपि नाम धारय । सर्वकर्मावरणविशुद्धिसर्वाशापरिपूरणमित्यपि नाम धारय । These two titles do not appear in either of the two Chinese translations.

2 Tib. བཅུ་གཉིས་ཀྱིས་དམ་བཅས་པ་ཞེས་བྱ་བར་ ཡང་ བཟུང་ཤིག་

In the previous two Tib. extracts དམ་པཅས་པ་ has been restored as प्रणिधान in its ordinary and not the Buddhist technical sense meaning प्रतिज्ञा (resolution). The usual Tib. words for प्रणिधान however is སྨོན་ལམ་ । The Chinese versions support प्रणिधान ।

3 Tib. གསང་ བའི་ བདག་པོ་ ལག་ན་ རྡོ་རྗེ་དང་ ། ཐམས་ཅད་ ལྡན་པའི་ འཁོར་ དེ་ དག་ དང་ ། ལྷ་དང་ མི་དང་ ལྷ་མ་ཡིན་དང ། etc. गुह्यकाधिपतिः वज्रपाणिः च सर्वावती पर्षत् सदेवमानुषासुर० It is not given in the Chinese version.

4 B देवायां

एकादशमुखम्

ओं नमः सर्वबुद्धबोधिसत्त्वेभ्यः ॥

एवं मया श्रु[तमेक]समये भगवान् श्रावस्त्यां विहरति स्म करी[रम]ण्डले च[1] । अथ खल्वार्यावलोकितेश्वरो बोधिस[त्त्वो] महासत्त्वोऽनेकविद्याधरकोटीनियुतशतसह[स्रे ण] परिवृतो[2] येन भगवांस्तेनोपसमक्रामत् । उपसंक्रम्य भगवतः पादौ शिरसा वन्दित्वा भगवन्तं प्रदक्षिणीकृत्य[3] [ए]कान्ते न्यसीद्[4] भगवन्तमेतदवोचत् । इदं मम भगवन्नेकादशमुखं नाम [5]हृदयमेकादशभिः [कल्पको-][6] टीभिर्भाषितम् । अहं चेत्तर्हि भाषिष्यामि सर्व[सत्त्वाना]मर्थाय हिताय सुखाय[7] सर्वव्याधिप्रश[म]नाय सर्वपापालक्ष्मीदुःस्वप्नप्रति-निवारणाय सर्वाकालमृत्युप्रतिनिवारणाय अप्रसादानां प्रसादनाय सर्वविघ्नविनायकानां[8] प्रशमनाय । ना[हं] भगवन् समनुपश्यामि

1 Tib. (rgyud, XIV, folios 410-413, see Annales du Musée Guimet, V, pp. 434-7) has no corresponding passage. Cf. Dīgha Nikāya, II, p. 1: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Kareri-Kūṭikāyaṃ... Kareri-maṇḍala-māḷe.

2 རིག་ སྔགས་ འཆང་ དུ་ མས་ ཡོངས་སུ་ བསྐོར་ ཏེ །

3 བཅོམ་ལྡན་ འདས་ཀྱི་ཞབས་ལ་ ལན་ གསུམ་ etc. = भगवतः पादौ त्रिः प्रदक्षिणीकृत्य ।

4 འདུག་ སྟེ = निषद्य ।

5 སྙིང་ པོ་ གདོང་ བཅུ་ གཅིག་ པ་ ཞེས་ བགྱི་ བ །

6 བྱེ་ བ་ ཕྲག་ བཅུ་ གཅིག་ གིས་ གསུངས་ པ་ ལགས་ ཏེ །

7 སྨན་པ་ Tib. omits हिताय सुखाय ।

8 བགེགས་དང་ལོག་ འདྲེན་ རྣམས་ cf. S. Das, Tib. Dict., p. 1223.

सदेवके लोके समारके सब्रह्मके सश्रमणब्राह्मणिकायाः प्रजाया यदनेन हृदयेन रक्षे कृते[1] परित्रे[2] परिग्र[हे शा]न्तिस्वस्त्ययने[3] दण्डपरिहरे शस्त्रपरिहरे विष[प्रहा]णे[4] कृते यः कश्चिदति-क्रमे[त्] न प्रशमे[त्] नेदं [स्था]नं विद्यते[5] स्थाप्य पौराणां[6] कर्म विपच्यते । [7]तदस्य च कल्पयतोऽभिश्रद्दधतः सर्वेण सर्वं न भविष्यति[7] । [8]सर्वबुद्धस्तुतः समन्वाहृतोऽयं हृदयं सर्वतथा-गतानुमोदितोऽयं हृदयम्[8] । स्मराम्यहं भगवन् गङ्गानदीवालुका-समानां कल्पानां परेण [9]शतपद्मनयनचूड-प्रतिहतरङ्गवेल-किरण-[राजस्य] नाम तथागतस्य । मया तथागतस्यान्ति[के] श्रुतमयं हृदयम् उद्गृहीतं [च] ।[10] सह प्रतिलंभे[न] दशसु दिक्षु सर्वतथा-

1 སྲུང་བར་བགྱི་བ་

2 ཡོངས་སུ་བསྐྱབ་པ་ = परित्राणे

3 ཞི་བ་དང་བདེ་ལེགས་ འགྱུར་ བར་ བགྱིས་པ་

4 དག་གཞིལ་བ་ བགྱིས་པ

5 यः न...विद्यते=གང་ལ་ལ་ཞིག་འགལ་བར་བགྱིད་པ་དེ་མ་མཆིས་དེ །

6 སྔོན་གྱི་ ལས་ཀྱི་རྣམ་པར་སྨིན་པ=पूर्वकर्मणां विपाकः

7 It is not in Tib.

8 སྙིང་པོ་འདི་ ནི་སངས་རྒྱས་བཅོམ་ལྡན་འདས་ཐམས་ཅད་ཀྱིས་བསྟོད་ཅིང་དགོངས་པ་ལགས་སོ །

9 སྤྱན་གཙུག་གིས

10 གཅེས་ བདག་ གི་ སྙིང་ པོ་ འདི་ ནི་ དེ་ བཞིན་ གཤེགས་ པ་ ཐམས་ ཅད་ཀྱིས་ རྗེས་སུ་ཐུགས་ རང་སཔར་ མཛད་པ་ ལགས་སོ །

गताः सुमुखीभूता अनुत्पत्तिकधर्मक्षान्तिप्रतिलब्धाः। एवं बहुकरोऽयं हृदयम् तस्मात्तर्हि श्राद्धेन कुलपुत्रेण वा कुलदुहित्रा वा सतकृत्यायं हृदयं साधयितव्यम्। अनन्यमनसा नित्यं साधयितव्यम्। कल्यमुत्थाय अष्टोत्तरवारशतं प्रवर्तयितव्यम्। दृष्टधर्मिका गुणा दश परिग्रही[तव्याः]। कतमे दश। यदुत निर्व्याधिर्भविष्यति। सर्वतथागतैः परिगृहीतश्च भविष्यति। धनधान्यहिरण्या[भर]णमस्य अक्षयं भविष्यति। सर्वशात्रवो वश्या अवमर्दिता भविष्यन्ति। राजसभायां प्रथममालपितव्यं मंस्यति। न विषं न गरं न ज्वरं न शस्त्रं काये क्रमिष्यति। नोदकेन कालं करिष्यति। नाग्निना कालं करिष्यति। नाकालमृत्युना कालञ्च करिष्यति। अपरे चत्वारो गुणानुशंसा उद्ग्रहीष्यति। मरणकाले तथा[गतद]र्शनं भविष्यति। न चापायेषूपपत्स्यते। न [विषमा]परिहारेण कालं करिष्यति। इतश्च्युतः सुखावत्यां लोकधातावुपपत्स्यते।

स्मराम्यहं भगवन्निति दशानां गङ्गानदीवालुकासमानां कल्पानां ततः परेण परतरेण मन्दारवगन्धो नाम तथागतोऽभूत्। तत्र मया [1] गृहपरिभूतेनायमुद्गृहीतम्। चत्वारिंशत् कल्पसहस्राणि संसाराः पश्चान्मुखीकृताः[2]। एष च मया हृदयं प्रवर्तित्वा स[र्वस्मि]न्[3] करुणायतनज्ञानगर्भबोधिसत्त्वविमोक्षं

1 ཁྱིམ་པར་གྱུར་པས་

2 Ms. कृतानि

3 ཐམས་ཅད་ཀྱི་སྙིང་རྗེ་འཇུག་པ་=करुणायनम्

प्र[तिल]ब्धम्। ये बन्धनबद्धा ये बध्यप्राप्ता ये उदकाग्नि-विविधदुःखाभ्याहताः तदनेनाहं सर्वसत्त्वानां लयनं त्राणं शरणं परायणं भवामि। यत्[1] सर्वदुष्टयक्षराक्षसानामनेन[2] हृदयेन कर्षित्वा मैत्रचित्ता[न्][3] दयाचित्तान् कृत्वानुत्तरायां सम्यक्संबोधौ प्रतिष्ठापयामि। एवं महर्धिकोऽयं[4] मम भगवन् [हृदयम्] एकवेलां प्रकाशित्वा[5] चत्वारो मूलापत्तयः क्ष[यं] गच्छन्ति पञ्चानन्तर्याणि कर्माणि निरवयवं तन्वीकरिष्यन्ति। कः पुनर्वादो[6] यथाभाषितं प्रतिपत्स्यन्ति। अनेकबुद्धशतसहस्रावरोपितकुशलमूलं भविष्यति ये श्रोष्यन्ति प्रागेव जपसाधनादिभिः। सर्वमनोरथं परिपूरयिष्यामि यश्च[7] चतुर्दशीपंचदशी[8] मामुद्दिश्य[9] उपवसति। चत्वारिंशत कल्पसहस्राणि संसारान्[10] पश्चान्मुखीकरिष्यन्ति। तेन ना[मधे]-यमपि ग्रहणेन भगवन् सह सोऽयं बुद्धकोटीनियुत[शतस]हस्राति-रेकसमम्। मम नामधेयग्रहणेन [स]र्वसत्त्वा अवैवर्तिकत्वं प्रसवन्ति। सर्वव्याधिभिः [प]रिमुच्यते। सर्वावरणेभ्यः सर्वभयेभ्यः सर्वकायवाङ्मनोदुश्चरितेभ्यः परिमोक्ष्यन्ते। तेषामेव करतलगता

1 Ms. यः   2 Ms. ०मनया   3 Ms. ०चित्ता

4 Tib. རྫུ་འཕྲུལ་ཆེ་བ

5 ལན་ཅིག་བརྗོད་པས

6 The meaning becomes clear if the words तेषां ये are inserted after पुनर्वादो

7 It would have been beetter if यश्च could be replaced by तेषां ये च

8 In Sanskrit it should be चतुर्दश्यां पञ्चदश्यां

9 བདག་གི་སྐད་དུ   10 Ms. संसारा

बुद्धबोधिर्भविष्यति। भगवानाह। साधु साधु कुलपुत्र यत् सर्वसत्त्वानामन्तिके एवंरूपा महाकरुणा। शक्ष्यसि त्वं कुलपुत्रः अनेनोपायेन सर्वसत्त्वाना[मनुत्तरा]यां सम्यक्संबोधौ प्रतिष्ठापयितुम्। उद्गृहीतं च [मया] हृदयमनुमोदितम्। भाषध्वं कुलपुत्र। ततः खल्वार्यावलोकितेश्वरो बोधिसत्त्व उत्थायासनादेकांसमुत्तरासङ्गं कृत्वा भगवतश्चरणयोः प्रणिपत्य इदं हृदयमावर्तयति स्म।

नमो रत्नत्रयाय। नमो वैरोचनाय[1] तथागताय[2]। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय[3]। नमः अतीतानागतप्रत्युत्प[न्नेभ्यः] सर्वतथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यः।

ॐ [धर धर। धिरि धिरि][4]। धुरु धुरु। इट्टे विट्टे। चले चले। प्रचले प्रचले। [कुसुमे][5] कुसुमवरे। इलि मिलि विटि[6] स्वाहा। एवं मूलमन्त्रः[7] ॥

नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय। तद् यथा हा [हा हा] हा। इमे तिले चिले भिले खिले स्वाहा। स्नानोपस्पर्शनवस्त्राभ्युक्षिपणमन्त्रः सप्तजापेन।

1 Tib. नम आर्यज्ञानसागरवैरोचनबुद्धराजाय

2 Tib. adds अर्हते सम्यक्संबुद्धाय—नमः सर्वतथागतेभ्यः अर्हद्भ्यः सम्यक्संबुद्धेभ्यः

3 Tib. adds तद्यथा ॐ.

4 Supplied from Tibetan.

5 Supplied from Tibetan.

6 Tib. चितिज्वलमवनय

7 Tib. Tibetan rendering finishes up the text here by a few concluding remarks about the merits of the mantra, mentioning the title at the end.

नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वा[य म]हासत्त्वाय। तद्यथा टुरु टुरु हा हा हा हा स्वाहा। धू[पदी-पनिवेदनमन्त्रः।

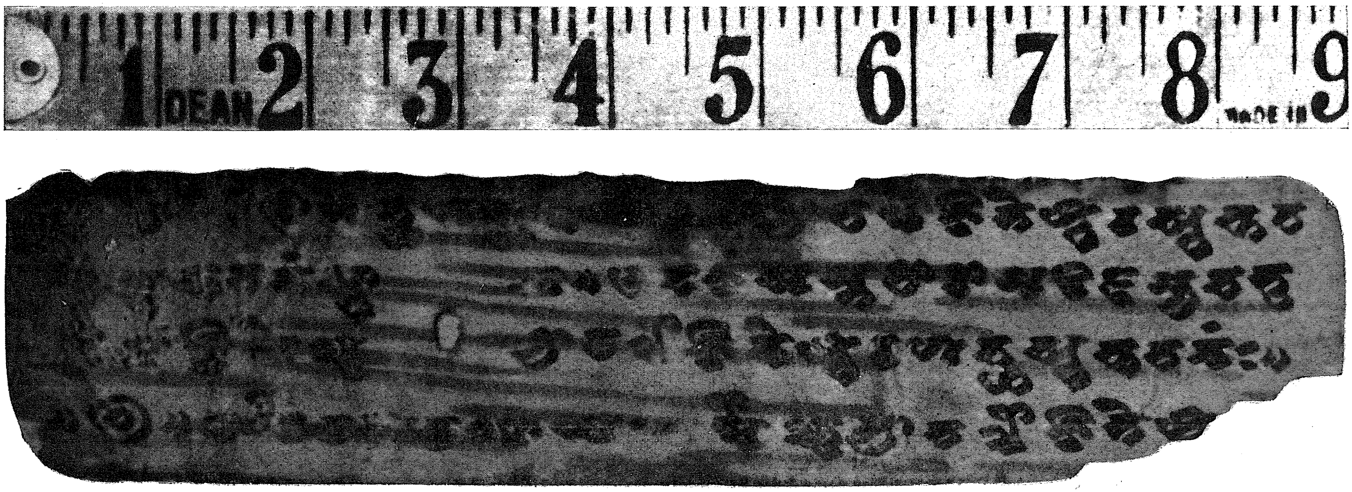
नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय। तद्यथा थिरि थिरि धिरि धिरि स्वाहा। गन्ध-पुष्पोपनिवेदनमन्त्रः।

नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय। तद्यथा सादे सादे सिदि सिदि सुदु सुदु स्वाहा। बलिनिवेदनमन्त्र एकविंशतिजापेन।

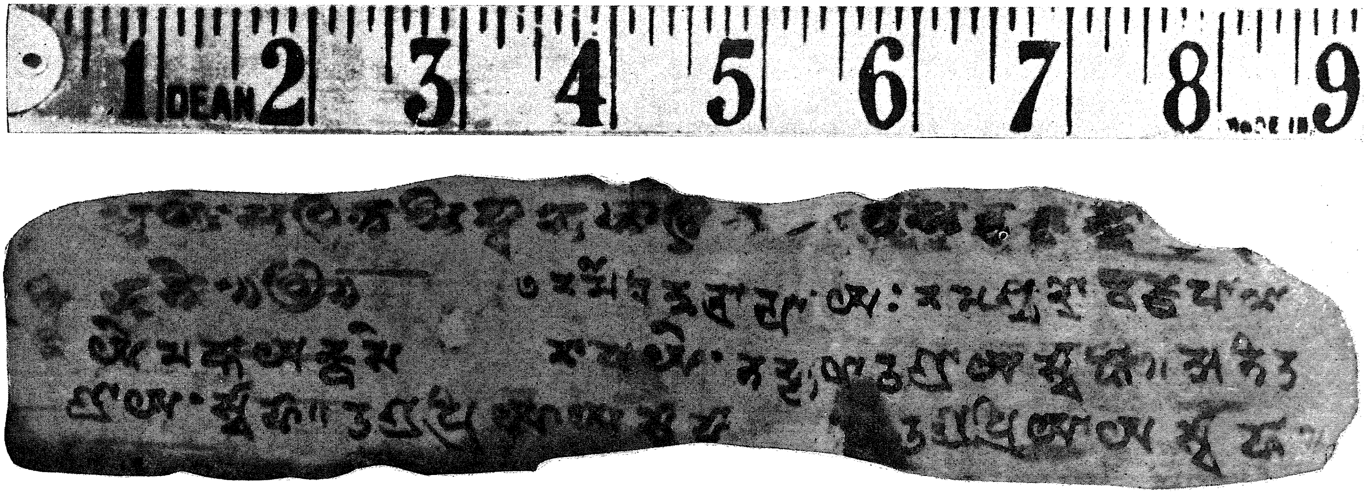
नमो रत्नलयाय। नम आर्यावलोकितेश्वराय [बोधिसत्त्वाय महासत्त्वाय। महाकारुणिकाय। तद्यथा यसि ह्रसि चरि हुरु इचुरुः सुरुः मुरुः स्वाहा। होममन्त्रः। अनेन मन्त्रेण ज्ञातीनाष्टै(?) रग्निं प्रज्वाल्य दधिमधुघृताभ्यक्तानामहोरात्रोषितेन एकेन त्रिंशता होमः कार्यः। ततः कर्म समारभेत्।

नमो रत्नत्रयाय नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महा-सत्त्वाय महाकारुणिकाय। तद्यथा इलि मिलि तिलि तिलि हिलि स्वाहा। दीपाबद्ध उदकेन [× ×] [वा] भस्मना वा सप्तजापेन।

नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय। तद्यथा पिटि पिटि तिटि तिटि विटि विटि गच्छ गच्छ भगवानार्यावलोकितेश्वर स्वभवनं स्वभवनं स्वाहा। उदके सप्तवारान् परिजप्य चतुर्दिशं क्षिपेत्। आर्यावलो-कितेश्वर गच्छ स्वभवनम्।



Last leaf of *Ekādaśamukhaṃ* and first line of *Hayagrīvavidyā*
(*vide* pp. 40, 43)



Last line of *Hayagrīvavidyā* and the first leaf of another text
(*vide* Intro., p. 62)

हयग्रीवविद्या

हयग्रीवविद्या

नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय। नमः सर्वसत्त्वव्यसनघातिने। नमः सर्वसत्त्वभयप्रशमनकराय। नमः सर्वसत्त्वभयोत्तारणकराय। नमः सर्वविद्याधिगताय। नमः सर्वविद्याविधिगतमूर्तये महाकारुणिकाय। नमो महाविद्याराजप्राप्तये महायोगिने।

तस्मै नमस्कृत्वा इदमार्यावलोकितेश्वरमुखोद्‌गीर्णं वज्रधरमहीयं हयग्रीवं नाम परमहृदयमावर्तयिष्यामि [स]र्वकर्मार्थसाधकम्। असह्यं सर्वभूतानां यक्षाणां च [विना]शकम्। अमोघं सर्वकर्मणां विषाणां च नाशकम्। तद्‌यथा

ॐ तरुल तरुल वि[त]रुल वि[त]रुल सर्वविषघातक ज्वलितविस्फुलिङ्गाट्टहास केसराटोपप्रवृद्धवेग वज्रखुरनिर्घातक चलितवसुधातल निःश्वसितहसितमारुतोत्क्षिप्तधरणीधर परभृतगणसमूहविक्षोभणकर परविद्यासंभक्षणकर सर्वग्राहोत्सादनकर परमशान्तिकर सर्वग्रहप्रशमनकर बुध्य बुध्य धाव धाव च भगवा हयग्रीव खाद खाद प[रमं]त्राम्। रक्ष रक्ष क्षमस्व क्षमस्व स मयाभिहितां मन्त्राम्। सिद्धिं मे दिश [दिश] आविश आविश। घोरपिशाच सर्वग्रहेष्वप्रतिहतो मम वरवज्रदंष्ट्र किं चिरापयसि। इदं दुष्टग्रहं दुष्टसत्त्वं दुष्टपिशाचं वा धुन [धुन विधुन] विधुन कम्प कम्प मथ मथ प्रमथ प्रमथ। तथागताज्ञां पालय बुद्धधर्मसंघानुज्ञातं मे कर्म शीघ्रं

कुरु कुरु मा विलम्ब। हयग्री[वा]य फट् वज्रखुराय फट् वज्रदंष्ट्राय फट् वज्रदंष्ट्रोत्कटभयभैरवाय फट्। परविद्यासंभक्षणाय फट्। परमन्त्रविनाशकाय फट्। सर्वग्रहोत्सादकाय फट्। सर्वविषघातकाय फट्। सर्वग्रहेष्वप्रतिहताय फट्। वडवामुखाय फट्। सर्वग्रहपिशाचान् मे वशमानय। यावन्तो मम [ये केचित्] अहितैषिणस्तान् सर्वान् वडवामुखेन निकृन्तय फट्। नमो नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय। सिध्यन्तु मम मंत्रपदा हयग्रीवो भगवान् आज्ञा[प]यति स्वाहा।

अयं हयग्रीवविद्या राजा पठितसिद्धः[1] उपचारः आत्मरक्षाजापेन पररक्षा पंचरंगीसूत्रम् एकविंशतिग्रन्थयः कृत्वा बन्धितव्यम्। यावजीवं रक्षा कृता भवति। डाइनीग्रहगृहीतस्य प्रतिकृतिं कृत्वा पिण्डशस्त्रेण छेत्तव्या। सर्वपरकृता मंत्रारिछन्ना भवन्ति सर्वशात्रवस्तम्भनं मनसा व्यवहारे स्व[-]खम् मुखे कृत्वा विद्या जप्तया उत्तरायति। स्पृष्टावेशने[षु] स्नातं शुचिवस्त्रप्रावृतं शुचौ प्रदेशे सुमनसा [सं]बद्धा आवेशये शुक्लवलिर्यथालंभेन। चन्द्रग्रहे सूर्यग्रहे घृतं ताम्रभाजने कृत्वा तावज्जेपद्यावच्चन्द्रो मुक्तो भवति तं घृतं पिवे मेधावी भवति एकेनोद्देशेन श्लोकशतमुद्गृह्णाति। पद्मां जुहे [2]घृतमक्षयं भवति। अथ साधितुमिच्छेत्। चन्दनमयं लोकेश्वरप्रतिमा कर्तव्या। दक्षिणेनार्यवज्रधरः। वा[मे]नार्यावलोकितेश्वरः

1 It may be read as आज्ञापितः

2 Ms. घत

त्रिमूर्तिः कार्यः। सर्वोपरि वडवामुखः परविद्यासंभक्षणः। तस्याग्रतः अयं हयग्रीव-विद्याराजम् अष्टसहस्रं जपेत्। ततः सर्वकर्माणि कुर्या[त्]। स्पृष्टावेशनं गुग्गुलधूपेन। सततजापेन सर्वकार्यसिद्धिर्भवति। सर्वडाइनी दृष्टमात्रा वशीभवति। भस्मना सर्षपेण उदकेन सप्त जप्तेन रक्षा कर्तव्या। सीमाबन्धः कृतो भवति। सर्वमुद्रामोक्षणम् उदकेन वशीकरणं फलपुष्पाद्यैः। अयं पठितसिद्धः। असाधित एव सर्वकर्मा[णि कु]रुते* ॥०॥

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*The present text corresponds to the Tibetan Bkaḥ-ḥgyur Snarthang ed. rgyud, pha, folios 436-8; Sde-dge ed. rgyud, tcha, folios 225-6). It has been transliterated in Tibetan characters and not translated. The transliteration, however, is so very faulty that it is almost useless for the purpose of correcting our ms. readings. As the Tibetan text differs in many places from ous ms., we have thought it better to reproduce both the readings as they appear in the ms. and the xylograph. Many words in both the readings are unintelligible and we have been constrained to leave them as they are. A comparative study of the two readings, Sanskrit and Tibetan, will indicate how these texts underwent changes at different times.

अवलोकितेश्वरहयग्रीवधारणी

नमो रत्नत्रयाय। नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय महाकारुणिकाय। नमः सर्वसत्त्वव्यसनघातिने। नमः सर्वसत्त्वव्यसनावहारिणे। नमः सर्वसत्त्वभयोत्तारणाय। नमः सर्वभवप्रशमनकराय। नमः सर्वसत्त्वबोधिचिकित्संकराय। नमः सर्वबन्धनच्छेदनपराय। नमः सर्वदुःखप्रमोक्षणकराय। नमः सर्वान्धकारविधमनकराय। नमः सर्वविद्याराजवशाप्तये महायोगयोगीश्वराय।

तस्मै[1] नमस्कृत्वा इदमार्यावलोकितेश्वरमुखोद्गीर्णम् ऋषिविद्दा देव-नाग-यक्ष-राक्षस-शक्र-ब्रह्म-लोकपाल-विष्णु-महेश्वर-नारायण-स्कन्द कुबेरासुरेन्द्र-मातृगण नम-

1 Xylograph तस्य

स्कृतं [1]वज्रक्षुरमहीयं हयग्रीवब्रह्म परमहृदयमावर्तयिष्यामि। [2]अप्रमेयार्थसाधकम् असह्य[3] सर्वभूतानां सर्वविघ्नविनाशकम्[4]। अमोघं सर्वकर्मणां विषाणाञ्च विनायनम्। तद् यथा

ॐ तरुल तरुल वितरुल वितरुल सर्वविषघातक सर्वभूतविद्रावक[5] ज्वलितानलविस्फुलिङ्गाट्टहास [6]केसरातोपाप्रवितकाय[7] वज्रक्षुरनिर्गतित चलित-वसुधातल वज्रोद्श्वसत-हासित-मरुतक्षतिप्रशमनकर परदुष्टविघ्नान् संभक्षणकर स्वविद्योपदेशकर परमशान्तिकर बुद्ध बुद्ध बोधयामीति।

भगवन् हयग्रीव सर्वविद्याहृदयमावर्तयिष्यामि। खाद खाद महारौद्रमन्त्रेण। रक्ष रक्ष आत्मस्वहितान् मन्त्रेण। सिध्य सिध्य सर्वकर्मसु मे सिद्धे देहि देहि। आवेश आवेश प्रवेश प्रवेश सर्वग्रहेषु अप्रतिहत। धुन धुन विधुन विधुन मथ मथ प्रमथ प्रमथ सर्ववरोपग्रम। कृतकखोर्दो। दुर्लङ्घित मूषिक। विषकर विषद्ंष्ट्र विषचूर्णयो अभिचारविषकरण। सिध्य अञ्जन चक्षुर्मोहन। चित्तविक्षोभणकर। नित्यापरप्रेक्षण त्रासय त्रासय महाबोधिसत्त्व क्रुद्धदंष्ट्रणेन सर्वभयेभ्यः सत्त्वानां रक्ष रक्ष। मम बुद्धधर्मसंघानुज्ञातं मे कर्म शीघ्रं कुरु कुरु फट्। हयग्रीवाय फट्। वज्रक्षुराय फट्। वज्रदंष्ट्रोत्कटभयभैरवाय फट्। परमन्त्रणनाशनकराय फट्। परदुष्टविघ्नान् संभक्षणकराय फट्। सर्वग्रहोत्सादन[8]-कराय फट्। सर्वग्रहेषु अप्रतिहताय फट्। पटलमुखाय फट्। ये केचित् मम अहितैषिणः काये क्रमन्ति मन्त्रयण यमन्ति जुह्वानति काखोर्दं कुर्वन्ति। तेन सर्वे-णाभिमुखेन वाक्रीहाय फट्। नमः सर्वदुष्टग्रहोत्सादनाय[9] हयग्रीवाय सिध्यन्तु मन्त्रपदैः स्वाहा। ॐ अमितोद्भवाय हुं फट् फट् स्वाहा। ॐ नमो हयाय स्वाहा। ॐ नमो विश्वमूर्तये स्वाहा। नमः सर्वसत्त्वानां सिध्यन्तु मन्त्रपदाय स्वाहा।

1 Xylo. खुर for क्षुर in all places.

2 Xylo. अवप्रमेयार्हसधकं

3 Xylo. अवह्यं अर्वभूतानां

4 Xylo. विनायकं

5 Xylo. विद्रववं

6 Xylo. केशर अतोप्य

7 Xylo. ०कयं

8 Xylo. ०साधन

9 Xylo. ०साधन

सर्वतथागताधिष्ठान-सत्त्वावलोकन-बुद्धक्षेत्रसन्दर्शन-व्यूहम्



Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūhaṃ
(*vide* p. 50, l. 18—p. 51, l. 4)



Sarvatathāgatādhiṣṭhāna-sattvāvalokana-buddhakṣetrasandarśana-vyūhaṃ

सर्वतथागताधिष्ठान-व्यूहम्

एवं मया श्रुतमेकस्मिन् समये पोतलकपर्वते आर्यावलोकितेश्वरायतने दिव्यमणिरत्नश्रीइन्द्रनीलमये पुष्पसंस्तृते देवसिंहासने भगवान् सार्धं महता भिक्षुसङ्घेन पञ्चमात्रैर्भिक्षुशतैः सर्वैरर्हद्भिः क्षीणास्रवैश्चेतोवशिताप्राप्तैः सद्धर्मपारंगतैश्च सार्धं बोधिसत्त्वैः सर्वैः महाकरुणाज्ञानप्राप्तैः सर्वैः एकजातिप्रतिबद्धैर्द्विजातिभ्यां च त्रिजातिभिर्दशजातिभिर्विंशतिजातिभिस्त्रिंशज्जातिभिः शतजातिभिर्वा प्रतिबद्धैः सर्वैः अष्टफलप्राप्तैर्दशभूमिस्थितैः तद् यथा आर्यावलोकितेश्वरेण मंजुश्रिया विमलकेतुना रत्नश्रिया वज्रकेतुना विमलप्रभेण चन्दनेन अमृतकेतुना एवंप्रमुखैः सप्तशतैः बोधिसत्त्वैः सार्धम् उपासकोपासिकाभिः सर्वैश्च व्याकृतैः समाधिप्राप्तैः नानालोकधातुभिः सन्निपतितैः पञ्चसहस्रैः सर्वैः गन्धर्वशतसहस्रैः पूर्वबुद्धपर्युपासितैः तथागतप्रातिहार्यदृष्टैः सार्धं सर्वाभिः महायक्षिणीभिः बोधिसत्त्वज्ञानप्राप्ताभिः व्याकरणप्राप्ताभिरवैवर्तिकाभिः अनौपम्यया विमलप्रभया च प्रभावत्या भीमश्रिया यक्षिण्या च एवंप्रमुखाभिरशीत्या महायक्षिणीभिः। शतक्रतुब्रह्मवैश्रवण धृतराष्ट्रविरूढकविरूपाक्षमणिभद्रपुत्रपूर्णभद्राः एतैश्च लोकपालैः सार्धं निषण्णोऽभूत्।

अथ तैः सर्वैस्तथागतं सिंहासननिषण्णं ज्ञात्वा स्वकस्वकैः कुशलमूलैस्तथागतं दिव्यालंकारवस्त्रपुष्पमाल्यधूपविलेपनवाद्यशब्देन मानितः पूजितः शतसहस्रकोटिशः प्रदक्षिणीकृत्य अर्चितश्च। तेन खलु पुनः समयेन भगवान् सर्वसत्त्वमहाकरुणाज्ञानस्थितं नाम समाधिं समापन्नोऽभूत्। तेन समाधिधारणबलेन त्रिसाहस्रमहासाहस्रलोकधातवः आभया अवभासिता अभूवन्। सर्वरूपाणि स्फुटितानि। ये च सत्त्वा जात्यन्धाः चक्षुषा रूपाणि पश्यन्ति स्म। वधिराः श्रोत्रेण शब्दान् शृण्वन्ति स्म। रोगस्पृष्टा विगतरोगा भवन्ति स्म। नग्नाश्च वस्त्रावृता बभूवुः। उन्मत्ताः स्मृतिं प्रतिलभन्ते स्म। हीनकायाः परिपूर्णेन्द्रिया बभूवुः। दरिद्रा धनानि प्रतिलभन्ते स्म। सत्त्वानां यः खलु धनवस्तुभोगविहीन आसीत् स धनवस्तुभोगसम्पन्नोऽभूत्। सर्वसत्त्वाः सर्वसुखसमर्पिताः सर्वाशापरिपूर्णा अभूवन्। त्रिसाहस्रमहासाहस्रलोकधातौ ये केचित् सत्त्वा अनुशासनधर्मश्रवणाय येन भगवान् तेनांजलिं प्रणम्य उपसंक्रान्ताः। ये सत्त्वाः

देवभूतास्ते सर्वदेवसुखं संप्रहाय बुद्धानुस्मृतिं कृत्वा धर्मश्रवणाय येन भगवान् तेन उपसंक्रान्ताः। ये सत्त्वा मनुष्यभूतास्ते च मनुष्यसुखं परित्यज्य धर्मश्रवणकामाय येन भगवांस्तेन उपसंक्रान्ताः। ये सत्त्वा नागयक्षराक्षसप्रेतपिशाचभूतास्ते बुद्धानुस्मृतिं प्राप्य सर्वसत्त्वेषु मैत्रचित्ता भूत्वा कायचित्तसुखं लब्ध्वा धर्मश्रवणाय येन भगवान् तेनोपसंक्रान्ताः। ये सत्त्वा यमलोके अन्धतमिस्रायां जातास्तेऽपि बुद्धानुभावेन एकक्षणं स्मृतिं लब्ध्वा परस्परं संजानते स्म। ते महातमिस्राभ्यः परिमुक्ता बभूवुः। सर्वे सत्त्वाः परस्परं मैत्रचित्ता बभूवुः। तेषामुपक्लेशाः क्षीणा अभूवन्। तेन खलु समयेन महापृथिवी षड्विकारं प्रकम्पते उन्नमति अवनमति स्म। अथ तस्यां पर्षदि मंजुश्रीकुमारभूतः सन्निषण्णः सन् बोधिसत्त्वं महासत्त्वमार्यावलोकितेश्वरमेतदवोचत्। कुलपुत्र महाबोधिसत्त्वपर्षदि अवभासितायां महापर्षदः पूर्वनिमित्तं परिस्फुटम्। अनेकबोधिसत्त्वकोटिनियुतशतसहस्राणां च व्याकरणं प्रकटितम्। धर्ममहावाक्यस्य[1] पूर्वनिमित्तं संदृश्यते। कुलपुत्र अनेकानां च बोधिसत्त्वकोटिनियुतशतसहस्राणां सर्वाशापरिपूरि महाज्ञानप्रतिलम्भो भविष्यति। तत् कुलपुत्र सत्त्वानां कारुण्यमुत्पाद्य हिताय सुखाय यावदनुत्तरस्यां सम्यक्संबोधौ प्रतिष्ठापनाय तथागतं परिपृच्छ।

सन्ति कुलपुत्र सत्त्वाः पश्चिमे काले पश्चिमे समये भविष्यन्ति पापकारिणो दरिद्राः कृशा [2]दुर्वर्णशरीरा जराव्याधिपरिपीडिताः परीत्तभोगा अपरिभावितकाया अल्पायुष्का अल्पबुद्ध्यो रागद्वेषमोहपरिपीडिताः। तेषामर्थाय कुलपुत्र तथागतमध्येषय धर्मदेशनायै तत् ते कृतं भविष्यति दीर्घरात्रं सत्त्वाना[मर्थाय] हिताय सुखाय सर्वव्याधिप्रशमनाय सर्वपापनिवारणाय सर्वपापप्रशमनाय सर्वाशापरिपूरणार्थं यावदनुत्तरपरिनिर्वाणार्थम्।

1 This portion has been restored from the Tibetan. See Kanjur, mDo, Kha, folios 395 pp.; *Asiatic Researches*, XX p. 425. 2 Tib. ཉམ་ཆུང་བ=दुर्बला

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अथ आर्यावलोकिश्वरो बोधिसत्त्वो महासत्त्वो दशदिशमवलोक्य [1]गङ्गानदीवालुकासमास्तथागतकोटीर्मनसि कुर्वन् [2]येन भगवांस्तेनांजलिं प्रणम्य त्रिः प्रदक्षिणीकृत्य पंचमण्डलेन प्रणिपत्य भगवन्तमेतदवोचत् । सन्ति भगवन् सत्त्वाः पश्चिमे काले भविष्यन्ति जराव्याधिशोकमृत्यु[दुःख][3]कालमृत्युपरिपीडिताः कृशा दुर्वर्णा अल्पायुष्काः परीत्तभोगा अपरिभावितकायास्ते परस्पराणि मात्सर्यदौःशील्यचित्ततया घातयिष्यन्ति परस्पराणि धनभोगैश्वर्याण्यापहरिष्यन्ति[4] हास्यलास्यनाट्यक्रीडाभिरताः अनित्ये नित्यसंज्ञिनः अशुभे शुभसंज्ञिनः । ते तद्धेतौ तन्निदाना सत्त्वा नानाप्रकारैर्विह[ग]नरकतिर्यग्योनियमलोकेषु चोपपतस्यन्ते। तत् तेषामहं भगवन् अर्थाय हिताय सर्वाशापरिपूरणार्थं यावत् तथागतज्ञानाहरणार्थं बुद्धक्षेत्रोपपत्तये सर्वपापनिवारणार्थं तथागतमध्येष्यामि । भाषस्व भगवन् भाषस्व सुगतो नास्ति तथागतस्य तज्ज्ञानं यदविदितम् अदृष्टम् अश्रुतम् अविज्ञातमेव । बहवो भगवन् बोधिसत्त्वभिक्षुभिक्षुण्युपासकोपासिका देवनागा यक्षगन्धर्वासुरकिन्नराश्च समागता धर्मसांकथ्यं श्रोतुकामाः पूर्वबुद्धपर्युपासिताः सप्रज्ञा जाताः ते निराशीभूता प्रक्रमिष्यन्ति ।

अथ ते सर्वे यथा समागताः पर्षत्पंचमण्डलेन प्रणिपत्य एककण्ठेन एवमाहुः । साधु भगवन् भाषस्व भगवन् भाषस्व सुगतः ।

1 Ms. ०समानि

2 Ms. अंजलयः

3 Tib. སྨྲ་ངན་གྱིས་ནོན་པར་གྱུར་པ།

4 Ms. ०पहृष्यन्ति

अथ भगवान् द्विरपि त्रिरपि अध्येषणां विदित्वा दशादिशमवलोक्य वल्गुमनोज्ञस्वरेणार्यावलोकितेश्वरं बोधिसत्त्वं महासत्त्वमेतदवोचत्। अस्ति कुलपुत्र सर्वतथागताधिष्ठान-सत्त्वावलोकन-बुद्धक्षेत्रसन्दर्शनव्यूहो नाम समाधिः यो मया पूर्वं प्रथमचित्तोत्पादमुपादाय श्रुतः। सुकुसुमज्योतिःसन्दर्शनस्य तथागतस्यान्तिकात् श्रुतः। तत्सहश्रवणादेव तस्य समाधेर्नामधेयस्य नवतीनां सत्त्वकोटीनां तथागतज्ञानप्रतिलम्भोऽभूत्। ते सर्वे च व्याकृतास्तथागतैर्नानाबुद्धक्षेत्रेषु। मया च कुलपुत्र व्याकरणमनुप्राप्तम्। तत् स्मराम्यहं कुलपुत्र दिव्येन तथागतज्ञानेन[1] [2]त्रिंशत्या तथागतसहस्रैरयं धर्मपर्यायो भाषितः सत्त्वानामर्थाय। सर्वत्र त्वमेवार्यावलोकितेश्वर तथगताध्येषकः मंजुश्रियश्च कुमारभूतः। अयं च यथा समागता सर्वबोधिसत्त्वानां पर्षद् भिक्षुभिक्षुण्युपासकोपासिका पर्षद्[3] [एते सर्वे] श्रुत्वा[4] माननां पूजनां कुर्वन्ति स्म। ततश्चानेकानि[5] सत्त्वकोटीनियुतशतसहस्राणि व्याकरणं प्रतिलभन्ते स्म। बोधिसत्त्वसमाधीनां च लाभिनो भवन्ति। सर्वकामं गताः कृतसर्वाशाः समृध्यन्ते विगतव्याधयः संवृत्ता परिपक्वकुशलमूलाः सर्वावरणप्रहीणा अभिरूपप्रासादिकदर्शनीया धनधान्यकोशकोष्ठागारसमृद्धाः [6]सर्वराजराजपुत्रामात्याभिनन्दनीयाः सर्व-

1 Ms. जीतामा ; Tib. ཤེས་རབ་དང་ལྡན་པའི་རང་བཞིན་ཅན།

2 Ms. तृ for त्रि in all places.

3 Ms. पर्षे for पर्षद् throughout.

4 Ms. श्रोता ; Tib. དག་གིས་ཁྲུང་ཐོས་ནས།

5 Ms. वेंणीनेकानि

6 Ms. राजराजमात्तामात्या-

सत्त्वैर्वन्दनीयाः स्मृतिमन्तः प्रज्ञावन्तः बुद्धे धर्मे संघे अभेद्य[1]-प्रसादेन समन्वागता धृतिमन्तः[2] आयुर्वर्णतेजोबलस्थामवन्तः सर्वाकारवरोपेताः समन्वागताः। न च कदाचित् प्रियविप्रयोगं न प्रियव्यसनं संवृत्तम्। एवं कुलपुत्र बहुगुणसमन्वागतास्ते कुलपुत्रा वा कुलदुहितरश्च भविष्यन्ति। यदा सद्धर्मपर्यायं पंचमण्डलेन प्रणिपत्य पुष्पधूपगन्धमाल्यविलेपनच्छत्रध्वजपताकैः समलंकृत्य नमो बुद्धायेति कृत्वा नमस्करिष्यन्ति साधुकारं दास्यन्ति धारयिष्यन्ति वाचयिष्यन्ति वाचापयिष्यन्ति लिखिष्यन्ति लिखापयिष्यन्ति परम-गौरवं चित्तमुत्पाद्य तस्य धर्मभाणकस्यान्तिके[3] ते दृष्ट एव धर्मे सर्वसगुणसमन्वागता भविष्यन्ति अभिरूपाः प्रासादिका दर्शनीया विगतव्याधयो दीर्घायुष्काः स्थिरबुद्धयः स्मृतिमन्तः धृतिमन्तः सर्व-राजानां सर्वराज्ञीनां राजपुत्रामात्यानां सर्वशत्रूणां सर्वसत्त्वानां चाभि-नन्दनीया भविष्यन्ति वन्दनीयाः सत्करणीयाः। प्रभूतवित्तोपकरणा भविष्यन्ति। चन्दनगन्धः चास्य[4] मुखात् प्रवास्यति। नीलोत्पलसदृश-नेत्रो भविष्यति। रात्रिन्दिवं चास्य बुद्धबोधिसत्त्वदर्शनं भविष्यति। सर्वावरणं चास्य क्षयं यास्यन्ति पंचानन्तर्यप्रभृतयः कृत्वा[5]। देवता-

1 Ms. भेद्य; Tib མི་ཕྱེད་པ། Usually the expression is अवेत्य प्रसाद=ཤེས་ནས་ དད་པ།=Pāli aveccappasāda.

2 Tib. རྫུ་འཕྲུལ་ དང་ལྡན་པ=ऋद्धिवन्तः

3 Tib. omits परमगौरवं चित्तमुत्पाद्य तस्य धर्मभाणकस्यान्तिके।

4 Following the ms., अस्य has been retained it should be in the plural.

5 Tib. omits it.

श्चास्य रक्षिष्यन्ति। मरणकाले चास्य बुद्धदर्शनं बोधिसत्त्वदर्शनं भविष्यति। न ईर्ष्यालुको न विक्षेपचित्तं कालं करिष्यति। यावच्च्युतः सुखावत्यां लोकधातावुपपद्यते व्याकृतास्ते मया कुलपुत्र संमुखव्याकरणेन। दृष्टोऽहं तैः सत्कृतो मानितः। न तैः संशयमुत्पादयितव्यम्। बोधौ [1]य इमं धर्मपर्यायं धारयिष्यन्ति सत्कृत्य लिखिष्यन्ति लिखापयिष्यन्ति वाचयिष्यन्ति पूजयिष्यन्ति उद्ग्रहीष्यन्ति नामधेयं च श्रोष्यन्ति[2]। बोधिसत्त्व इति[3] स मनसि कृत्वा सत्कर्तव्यः। येनास्य पूर्वकर्मविपाकेनास्य रूपवैकल्यं भोगवैकल्यं बुद्धिवैकल्यं परिभाष्यं[4] च प्रियविप्रयोगं च राज्यक्षोभं च ते अस्य समाधेरनुभावेन श्रवणेन केचिच्छीर्षरोगेण केचिद्भक्तच्छेदेन केचित् कुचेलाभिधारणेन केचित् कायचित्तपीडेन केचित् दुःखसंस्पर्शशय्याकल्पनेन केचित् परिभाष्येण सर्वं तत् कर्मावरणं क्षयं यास्यन्ति। तेन चवं चित्तमुत्पादयितव्यं पूर्वं मया संसारे संसरद्भिः पापमकुशलं सत्त्वेषु नानाप्रकारमुपचितं तं प्रतिदेशयामि आविष्करोमि न प्रतिच्छादयामि। बुद्धे धर्मे संघे अभेद्यप्रसादचित्तमुत्पादयितव्यम्। ये च तस्य कुलपुत्रस्य कुलदुहितुर्वा छेदभोगफलं[5] संवर्त-

1 Ms. योऽयं

2 Tib. omits the words from योऽयं up to श्रोष्यन्ति and puts there གང་དག་རྨི་ལམ་དུ་ གྲག་པར་གྱུར་པ་དེ་དག་ ཀྱང་ བྱང་ཆུབ་ སེམས་ དཔའ་ ཡིན་པར་ ཡིད་ ལ་བྱས་ལ་ བསྙེན་ བཀུར་བྱའོ། ये स्वप्ने दृष्टा भविष्यन्ति तेऽपि बोधिसत्त्व इति मनसिकृत्वा।

3 Ms. ०सत्त्वोपि

4 But Tib. སྨྲེད་པ་ཆེ་བ།

5 Tib. ལོངས་ སྤྱོད་ ཀྱི་ འབྲས་ བུ་ མེད་པར་། =Sans. भोगफलच्छेदं

नीयं कर्मावरणं भविष्यति बुद्धे वा धर्मे वा संघे वा श्रावकप्रत्येकबुद्धे वा मातापितृभिर्वा[1] [पाप]कर्मकृतमुपचितं[2] भविष्यति तत् सर्वं परिक्षयं यास्यति। महैश्वर्यसमृद्धो भविष्यति। ये च तस्य कुलपुत्रस्य च कुलदुहितुर्वा दुःखनारकवेदनीयं कर्मावरणं भविष्यति प्रियविप्रयोगसंवर्तनीयं जात्यन्धसंवर्तनीयं स्त्रीसंवर्तनीयं [3]द्विव्यंजनसंवर्तनीयं ईर्ष्यामानक्रोधवशेन यमलोकप्रेततिर्यग्योनिसंवर्तनीयं तत् सर्वं परिक्षयं यास्यति । एवं कुलपुत्र सर्वगुणाकरोऽयं समाधेः ।

अस्ति कुलपुत्रास्य धर्मपर्यायस्य चिरस्थितिकराः । तेषां च कुलपुत्राणां कुलदुहितृणां रक्षावरणगुप्तानि । सर्वेषां गुणानां सर्वशापरिपूरकराणि महाभोगैश्वर्यसुखकराणि [4]सर्वचिन्तितप्रार्थितसमृद्धिकराणि सर्वकर्मक्षयंकराणि सर्वाकालमृत्युदुःस्वप्नसर्वव्याधिप्रशमनकराणि सर्वयुद्धजयंकराणि आयुर्वर्णबलवीर्यस्थामकराणि सर्वयक्षभूतमनुष्यवशंकराणि सर्वज्वरविषादकप्रशमनकराणि यावद्व्याकरणप्रतिलंभकराणि धारणीमन्त्रपदानि यानि श्रुत्वा धारित्वा वाचित्वा सत्करित्वा लिखित्वा लिखापयित्वा गुप्तये । स ते कुलपुत्रा वा कुलदुहितरश्च सर्वानेतान् गुणान् प्रतिलभन्ते । अथ तस्मिन् समये इयं महापृथिवी षड्विकारमकंपत । सा च यथा समागता पर्षत् तथागतं पुष्पधूपगन्धमाल्यदुष्ययुगैः संच्छाद्य साधुकारमदात् । साधु साधु भगवन् कतमानि तानि मन्त्रपदानि ।

1 Tib. སྡིག་པའི་ལས། 2 Ms. ०चित्तं

3 Tib. མཚན་གཉིས་པར་འགྱུར་བ། Ms: दुव्यञ्जन

4 Tib. སེམས་པ

नमः सर्वतथागतानाम् तद्यथा बुद्धे सुबुद्धे शुद्धमते । लोके विलोके लोकातिक्रान्ते । सत्त्वावलोकने सर्वतथागताधिष्ठानाधिष्ठिते । सर्वशापरिपूरणे द्युतिन्धरे नरके च पूजिते तथागतज्ञानददे तथागताधिष्ठाने च । सर्वलोकः सुखी भवतु । पूर्वकर्म क्षपय । मम

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महाश्राद्धोपासक शुलिवज्रस्य"[1]

रक्षा भवतु सर्वभयेभ्यः तथागताधिष्ठानेन स्वाहा ॥

इमानि तानि कुलपुत्राहो मन्त्रपदानि विंशत्या तथागतसहस्रै र्भाषितानि अधिष्ठितानि मयाप्येतर्हि भाषिता[नि] सर्वसत्त्वानामर्थाय हिताय सुखाय रक्षावरणगुप्तये सर्वव्याधिप्रशमनकराणि बुद्धक्षेत्रोपपत्तये । यः कश्चित् पर्षं एवं जानीयुः कथं नु वयं सर्वानेतान् तथागतभाषितान् गुणान् प्रतिलभेय तेन कल्यमेवोत्थाय सर्वसत्त्वानां दयाचित्तेन करुणाचित्तेन मैत्रचित्तेन ईर्ष्यामानम्रक्षक्रोधपरिवर्जितेन एकाग्रचित्तेन बुद्धस्योदारतरां पूजां[2] कृत्वा दशदिशं सर्वतथागतानां नमस्कृत्वा यथाकामं गुणान् मनसिकृत्य अष्टशतं जप्य पुष्पमेकैकं तथागते देयम् । ततस्तस्य सर्वाशासमृद्धिर्भविष्यति । स्वप्ने च तथागतदर्शनं भविष्यति । यं वरम् इच्छति तं लभते । मरणकाले च तथागतदर्शनं भविष्यति । च्युत्वा सुखावत्यां च लोकधातौ[3] उपपत्स्यते । आयुर्बलवर्णवीर्यसमन्वागतः । सर्वशत्रवश्चास्य वशगामिनो भविष्यन्ति ।

1 The name is not a part of the text but is inserted here for the benefit of the donor of the text. See also infra, p. 56

2 Ms. पूंजी

3 Ms. ०धातु

अस्यां[1] खलु पुनर्धारण्यां भाष्यमाणायां षष्टीनां च प्राणिसहस्राणामनुत्पत्तिकेषु धर्मेषु क्षान्तिप्रतिलंभोऽभूत् । सर्वे च सर्व[कर्मा][2]वरणविनिर्मुक्ताः सर्वाभिप्रायपरिपूर्णाः संवृत्ताः ।

II

अथ खलु वज्रपाणिर्बोधिसत्त्वो दशदिशं व्यवलोक्य भगवन्तमेतदवोचत् । अस्ति भगवन् अभयतेजं नाम धारणी बोधिसत्त्वानां प्रतिज्ञा या मया अभयव्यूहराजस्य तथागतस्यान्तिकादुद्गृहीता । उद्गृह्य सर्वसत्त्वेभ्यः प्रकाशिता । ततः पुनः[3] भगवन् नाभिजानामि यस्य[4] स्वप्नेऽपि सा धारणी कर्णपुटे निपतितान्तर्गता तस्य स्याच्छरीरे दौर्बल्यं वा क्लेशो वा व्याधिर्वा ज्वरो वा कायशूलं वा चित्तपीडा वा अकालमृत्युर्वा उदकं वा शस्त्रं वा विषं वा गरं वा डाकिनी वा भूतो वा यक्षो वा शत्रवो वा मनुष्या वामनुष्या वा विहेठं वा कर्तुं हिंसां वा विधातुं वा नेदं स्थानं विद्यते । तदनुजानातु भगवन्, यदहं बोधिसत्त्वप्रतिज्ञामुद्रां दास्यामि । तेषां धर्मभाणकानां धर्मश्रावणिकानामर्थाय श्रोतॄणां[5] मानयितॄणां पूजयितॄणां धारयितॄणां वाचयितॄणां[6] सर्वाशापरिपूरकराणि ।

नमः सर्वबुद्धानाम्[7] । सर्वबोधिसत्त्वानामर्हन्तानाम् । तद्यथा ओम् वज्रधर वज्रधर वज्रकाय वज्रबल वज्रतेज । हुम् हुम् । वज्र-

1 Ms. अस्मिन्   2 Tib. ལས་ཀྱི་སྒྲིབ་པ།   3 Ms. ०र्वेण

4 Ms. यस्य स्या सा ; Tib. གང་གི་རྣ་བམདུ།

5 Ms. श्रोतृीणां   6 Ms धारयितृीणां वाचयितृीणां

7 Tib. सर्वतथागतानाम्

पाणे तथागताज्ञां पालय । स्मर प्रतिज्ञाम् । सर्वव्याधिं सर्वपापानि नाशय । देहि मे यथेप्सितं वरम् । मम

"नात्सेहं मारपति शूल्क्षिणस्य आयषादिक शुलिवज्रस्य"

यं यमेवाभियाचाम[1]स्तं तमेव समृध्यतु । हे हे । तुरु तुरु । आगच्छ आगच्छ । मा विलम्ब । दर्शय वज्रकायं दर्शय[2] वज्रकायम् । बुद्धाधिष्ठानेन स्वाहा ।

[3]अस्यां धारण्यां भाष्यमाणायाम् [4]इयं महापृथिवी उन्मज्ज-निमज्जनं करोतु । सर्वे च यक्षराक्षसाः संभ्रान्ताः सर्वे च देवा यावद् मनुष्यामनुष्या विस्मयमापन्नाः साधुकारं प्रददति। साधु साधु महासत्त्वाः । परमसिद्धानि इमानि धारणीमन्त्रपदानि भाषितानि । अथ वज्रपाणिबोधिसत्त्वो भगवन्तमेतदवोचत् । यः कश्चिद् भदन्त भगवन् बोधिसत्त्वभूमिमभिप्रार्थयते धनधान्यभोगैश्वर्यं राज्यं विद्याधरत्वम् आयुर्बलवीर्यदीर्घायुष्कत्वं तेन शुक्लाष्टम्यां श्वेत-चन्दनमयो वज्रधरः कार्यः अट्टहासः[5] सर्वालंकारविभूषितः । सधातुकहृदयं कर्तव्यम् । सधातुकं[6] वज्र[धरं][7] समाश्वासकं विद्या-धरं धूपदह्यमानं शुचिना अहोरात्रोषितेन कार्यम्। ततोऽष्टम्यां[8] पूर्व-

1 Tib. अयमेव अभिप्रायः च मे । 2 Ms. & Tib, दरिशय

3 Ms. अस्मिन् 4 Ms. अयं

5 Tib. རྟ་གད་དུ་ དགོད་ ཅིང་ ། =अश्वहासं हसित्वा

6 Tib. སྐུ་གདུང་ དང་ བཅས་པ ། धातु=remains of a saint

7 Tib. རྡོ་རྗེ་ འཛིན་པ་ རིག་ སྔགས་ འཆང་ ཡང་ དག་པར་ དབུགས་ འ་ཕྱིན་པར་=वज्रधरं विद्याधरं समाश्वासकं

8 Tib. དེ་ནས་ ཚེས་ བརྒྱད་ ནས་ ཚེས་བཅོ་ ལྔའི་ བར་དུ ।

सेचं कृत्वा शुचे सतथागतस्थाने महता धूपपुष्पगन्धदीपैः पूजां कृत्वा त्रिस्कृत्वा अष्टशतिको जापो दातव्यः। तथागतस्य पूजा कर्तव्या। सर्वतथागतानां नमस्कृत्य चत्वारि पूर्णकुम्भा[नि] स्थाप्य रक्तचन्दनमयं मण्डलं कृत्वा श्वेतवस्त्रप्रावृतेन एकाग्रमानसेन चतुर्दिशे च रसगन्धमद्यपायसवलिं[1] दत्त्वा अष्टशतसुमनःपुष्पैः वज्रपाणिराहर्तव्यः। यावत् पञ्चदशी ततो महानिर्घोषो भविष्यति पृथिवीकम्पश्च रश्मयो निश्चरिष्यन्ति। ततो यथेप्सितं वरं दास्यामि। सर्वकर्माणि सर्वकार्याणि जपितमात्रेण समृद्धिष्यन्ति। विगत-व्याधयो चिरजीवी सर्वपापविवर्जितो भविष्यति। गुणसहस्रं प्रति-लप्स्यते। मरणकाले च बुद्धं पश्यति। अहं च दर्शनं दास्यामि। अथ भगवान् साधुकारमदात्। साधु साधु वज्रपाणे अनति-क्रमणीया इयं मुद्रा। नात्र कांक्षा न विमतिर्न विचिकित्सा कर्तव्या सदेवकेन लोकेन।

III

अथ मंजुश्रीः कुमारभूतो भगवन्तमेतदवोचत्। केनार्थे-नायं भगवन् सर्वतथागताधिष्ठानसत्त्वावलोकनबुद्धक्षेत्रसन्दर्शन-व्यूहो नाम समाधिरुच्यते। भगवानाह। सर्वतथागतानाम-

1 Tib. རོ་དང་ལྡན་པ་དང་དྲི་དང་ལྡན་པ་དང་ སྐྱེམས་དང་ འོ་ཐུག་གི་གཏོར་མ །

धिष्ठानं सर्वबोधिसत्त्वानाम् अधिष्ठितश्च सर्वसमाधिं सर्वधारणी-मुखानि प्रतिलभते। सर्वसत्त्वानां चित्तचैतसिकसामिंजित-प्रसारितानि प्रजानाति। देवानां नागानां मनुष्याणां यक्षाणां गन्धर्वाणां प्रेतानां तिर्यग्योनिगतानां यामलौकिकानाम् अमी सत्त्वाः पुण्योपगाः सुकृतकरा बुद्धधर्मसंघेषु प्रसादं प्रतिलभन्ते। अमी[1] नरकगामिदुष्कृतगामिपापकारिणः। तेषां सत्त्वानां पापदृष्टिगतानां धर्मं देशयति सर्वपापेभ्यो निवारयति। बुद्धबोधौ प्रतिष्ठापयाति सर्वाभिप्रायं परिपूरयति। ईर्ष्या-मान-क्रोध-मात्सर्यं विनोदयति। ते च सत्त्वा बुद्धधर्मसंघेषु प्रसादं प्रतिलभ्य बुद्धक्षेत्रेषूपपद्यन्ते। न जातु दुःखमनुभवन्ति न दौर्मनस्यम्। तेनायं कुलपुत्र सर्वतथागताधिष्ठानसत्त्वावलोकनबुद्धक्षेत्रसन्दर्शन-व्यूहो नाम समाधिरुच्यते। यं श्रुत्वा नियतावैवर्तिकभूमिं प्रतिलभन्ते।

[स] आह। केनार्थेन भगवंस्तेषां कुलपुत्राणां व्याकरणं भवति। कियत्तेषां पुण्यस्कन्धं भवति। किं दुष्करचर्या। दुष्करं च भगवन् अर्हत्त्वं प्रागेवानुत्तरा सम्यक्संबोधिः। भगवानाह। यश्च मया कुलपुत्र प्रथमचित्तोत्पादमुपादाय दानशीलक्षान्तिवीर्य-ध्यानप्रज्ञापारमिता परिपूरिता यश्च शिरःकर[2] चरणनयनोत्तमांग-प्रियपुत्रभार्यादुहितृदासदासीपरित्यागः कृतः यश्चास्य धर्म-

1 Ms. अयं 2 Ms ०करण०

पर्यायस्य पूजनसत्करणलिखनलेखापनवाचनोद्[1]ग्रहणीयः पुण्याभिसंस्कारः परेभ्यः संप्रकाशनीयः पुण्याभिसंस्कारः तेषां च धर्मभाणकानां पूजनसत्करणपुण्याभिसंस्कारः तस्यायं पूर्विमकः पुण्याभिसंस्कारः शततमामपि कलां नोपैति। यश्च मया कुलपुत्र धर्मो भाषितः पर्यावाप्तः तं सर्वं सत्करे गुरुकरे मानये पूजये सत्कृत्य लिखये लिखापये। यश्चायं धर्मपर्यायः लिखे वाचये पूजये संप्रकाशये बहुतरम् इतः पुण्याभिसंस्कारं परिगृहीष्यति। ततस्तथागतो व्याकरोत्यनुत्तरायां सम्यक्संबोधौ। तत् कस्य हेतोः। एवंरूपस्य दुष्करं धर्मपर्यायस्य श्रवणोद्ग्रहण-धारण-पूजन-लिखनम्। ते च सत्त्वाः पापसमाचाराः खाद्यपेयहास्य-नाट्याभिरता अशुभे शुभसंज्ञिनः कामक्रोधव्यापादबहुला असुखे सुखसंज्ञिनः प्रहाराक्रोशतर्जनताडनाभिरता न ज्ञास्यन्ति न मनसि करिष्यन्ति। ते ततः पापकर्मनिदानाज्ञाना[2] अकल्याणमित्रपरि-गृहीता जराव्याधिशोकमृत्युपरिपीडिता मरणकाले परितप्यंन्ते। श्मशानसदृशमंचावलंब्यमानं[3] परस्परं पश्यन्ति न च कुशलचित्त-मुत्पादयिष्यन्ति नाभेद्यप्रसादम्। ते ततश्च्यवित्वा पुनरपि दुःखानि प्रत्यनुभविष्यन्ति। नायं कुलपुत्राकृतकुशलमूलैस्तथा-

1 Ms. ०ग्रहएया

2 Tib. སྡིག་པའི་ ལས་ཀྱི་གཞི་དེ་དང༌། མི་ཤེས་པ་དེས་ མི་དགེ་བའི་ བཤེས་གཉེན་གྱིས་ ཡོངས་སུ་ཟིན་ ཅིང༌།

3 Ms. ०पलं व्यमानं

गतादर्शाविनो[1] अव्याकरणप्राप्तैः श्रोतुं मानयितुं पूजयितुम् उद्ग्रहीतुं न लिखितुं न लिखापयितुं न श्रद्दधातुं न च तान् धर्मभाणकान् सत्कर्तुं मानयितुं पूजयितुम् [अपि न शक्यते[2] ।] तथागतकृत्यं कुलपुत्र तत्र विषये भविष्यति यत्रायं धर्मपर्यायः प्रचरिष्यति । अथ सा यथा समागता पर्षत् साधुकारमदात् । साधु साधु भगवन् । वयमपि भगवन् धर्मभाणकं धर्मश्रावणिकं तथागतकृत्येन [3]सत्करिष्यामः गुरूकरिष्यामः मानयिष्यामः सर्वसुखोपधानं चास्योपसंहरिष्यामः । अयं च धर्मपर्यायं वैस्तरिकीकरिष्यामः रक्षिष्यामः येनायं धर्मपर्यायश्चिरस्थितिको भविष्यति । अथ भगवांस्तस्यां वेलायां यथा समागतां पर्षदमवलोक्यैवमाहुः । साधु साधु कुलपुत्र । अहो एवमपि युष्माकं करणीयम् । कायचित्तनिरपेक्षैर्भूत्वा सर्वोपप्लवन-परिभवन-परिभाषण-तर्जन-प्रहाराक्रोशलभ्यमानम् [अपि] इमं धर्मपर्यायः श्रावयितव्यो लिखितव्यो वाचयितव्यः । तं च धर्मभाणकं धर्मश्रावणिकं सर्वसुखोपधानेन चोपस्थातव्यः । स च विषयः स च द्वीपः स च नगरो रक्षितव्यः सर्वभयोपद्रवोपसर्गोपायासेभ्यः । तस्य च कुलपुत्रस्य कुलदुहितुर्वा सततसमितं समन्वाहर्तव्यम् । अथ भगवांस्तस्यां वेलायामिमा गाथा अभाषत ।

1 for दर्शाविभिः ।

2 Tib. མཆོད་པ་བྱ་བར་ཡང་མི་ནུས་སོ།

3 Ms. puts the verbs in singular number.

शृणुत कुलपुत्र अप्रमत्ता
मा पश्चकाले परित्ताप्यु भेष्यथ[1] ।
बुद्धस्य उत्पाद्यु कदाचि लभ्यते
कल्पानकोटीभि शतैः सहस्रैः ॥
गुणाश्च शृण्वत्वभिश्रद्दधेत
न दुर्लभा तेषु समाधि भेष्यति ।
कल्पानकोटीन् यथ गङ्गवालिका
यो दानु दद्या द्विपदोत्तमेषु ॥
धनं च धान्यं तथ वस्त्रभूषणं
गन्धं च माल्यं च विलेपनं च ।
यश्चैव सूत्रमभिश्रद्दधित्वा
श्रुणेय वाचेय लिखापयेत ।
न तस्य पुण्यस्य प्रमाणु विद्यते
ता चाप्रमाणं सुगतेन देशितम् ॥
रण्यं च सेवेत सदाप्रमत्तो
ध्यानं च ध्यायेतु सदान्यचित्तः ।
दानं च दद्या प्रियपुत्रधीतरा
हस्तौ च पादौ च परित्यजेत[2] ॥
यथैव सूत्रस्य धरेति कश्चि
अयं ततो पुण्यविशेष्यु प्राप्नुया ।

1 Ms. भेष्यत

2 Ms. हस्तौ च परित्यजेत यथैव । Tib. ལག་པ་ རྐང་པ་ ཡོངས་སུ་ གཏོང་བ་བས་ །

अर्थस्य दाता वरसूत्रमेतत्
सर्वस्यापाया सदा वर्जितास्य ॥
धनस्य धान्यस्य च दायको ह्ययं
गुणाश्च सर्वेऽपि न तस्य दुर्लभाः ।
आयुर्बलं वीर्यु न तस्य दुर्लभं
धारेति सूत्रं य इमं विशुद्धम् ॥
द्रक्ष्यन्ति बुद्धममिताभु नायकं
मयापि स व्याकृतु बुद्धबोधौ ।
न तस्य पापं पि कदाचि विद्यते
सुखावतीं द्रक्ष्यति लोकधातुम् ॥
यं चापि तस्य सद कर्मु भेष्यति
सर्वं क्षयं यास्यति चित्तनीडे ।
कायस्य शूले तथ शीर्षतापे
न तस्य जातु विनिपातु भेष्यति ।
सांदृष्टिकांश्चापि गुणां स लप्स्यते
सर्वं यथा चिन्तितु प्रार्थितं च ॥
तस्माभि तेभि सद भिक्षुभिक्षुणी
उपासकोपासिक राजभिः सदा ।
गुरुगौरवं कृत्वा च धर्मभाणके
यथा नरेन्द्रस्य तथागतस्य[1] ॥

1 Ms. puts these two lines after इदं च सूत्रं...कर्तव्यधारके । The Tibetan rendering has been followed here.

इदं च सूत्रं सद धारितव्यं

सत्कारु नित्यं च कर्तव्यधारके ।

गन्धैश्च माल्यैश्च विलेपनैश्च

सतकारु कृत्वा च लिखापयेत ॥

मा पश्चकाले जरव्याधिपीडिता

अनेक-आयाससहस्रव्याकुलाः ।

नरकेषु तिर्यक्षु[1] परिभ्रमाणाः

षण्ढाश्च पण्डाश्च जुगुप्सनीयाः ।

जात्यन्धभूताः कुणपाश्च गन्धिनः

संजास्यते नीचकुलेषु स्त्रीषु ॥

ईर्ष्यालुकस्य सद पापचारिणः

क्रोधाभिभूतस्य च मत्सरिष्य।

बुद्धेषु धर्मेषु करित्व गौरवम्

इमेषु जातीषूपपद्यतेऽसौ ।

तत्रैव दुःखानि च वेदमाना

मा पश्चकाले परिताप्यु[2] भेष्यथ ॥

तस्माभि तेहि सद पूजितस्य

यश्चैव धारेत प्रकाशयेत ।

यश्चैव परिभाषणु तस्य कुर्वते

जुगुप्सनां ताडनबन्धनञ्च ॥

1 Tib. ཡི་དྭགས་ རྣམས་སུ = प्रेतेषु

2 Ms. भेष्यतः

ममैव तेन परिभाषणा कृता
ममैव सत्कारु करित्व धारके[1] ।
तस्माच्च तैर्हि सद धर्मभाणके
यश्चैव धारेत लिखेत वाचये ।
सत्कारु तैश्च सद नित्यु कुर्या
स्निग्धाश्च वाचो मधुरा भणेत ॥

IV

आर्यावलोकितेश्वरो बोधिसत्त्वो भगवतश्चरणयोर्निपत्य भगवन्तमेतदवोचत् । अनुस्मराम्यहं भगवन् अस्ति व्यवलोकनप्रातिहार्या नाम धारणी या मया पूर्वं ज्ञानकेतुप्रभाकरस्य तथागतस्यान्तिकादुद्गृहीता श्रुता [च] । यां श्रुत्वा मत्वा उद्गृह्य धारयित्वा वाचयित्वा सत्करित्वा लिखित्वा लिखापयित्वा अवैवर्तिकभूमिं प्रतिलभन्ते । सर्वानेतांस्तथागतभाषितान् गुणान् प्रतिलभन्ते । सर्वं चास्य यथाभिप्रायां समृध्यते । सर्वकर्माव[र]णं चास्य क्षयं गच्छति । समाधिं च प्रतिलभते । विगता व्याधयो भवन्ति । बुद्धदर्शनं बोधिसत्त्वदर्शनं भवति । तद् भगवान् साधुकारमदात् । साधु साधु कुलपुत्र प्रवर्तय अधिष्ठितं तथागतेन ।

अथार्यावलोकितेश्वरो बोधिसत्त्वो दशदिशं सर्वतथागतेभ्यो नमस्कृत्य इमानि मन्त्रपदानि भाषते स्म ।

[1] Tib. དེ་ནི་ང་ཡང་ཡོངས་སུ་སྨྲོས་པ་ཡིན །
འཛིན་ལ་ཕུ་དུད་བྱས་ན་ང་ལའང་བྱས ॥

नमः सर्वतथागतानां सर्वाशापरिपूरकराणाम्। नम आर्यावलोकितेश्वरस्य बोधिसत्त्वस्य महाकारुणिकस्य। तद्यथा

हृ हृ हृ हृ। मम मम। धिरि धिरि। शान्ते प्रशान्ते सर्वपापक्षयंकरे। अवलोकय कारुणिक बोधिचित्तं मनसि कुरु। व्यवलोकय मां स्मर स्मर यत् त्वया पूर्वं सत्याधिष्ठानं कृतम्। तेन सत्येन सर्वाशां मे परिपूरय। बुद्धक्षेत्रं परिशोधय। मा मे कश्चिद् विहेठं करोतु। बुद्धाधिष्ठानेन स्वाहा। तद्यथा

तेजे तेजे महातेजे। यन्मम कायदुश्चरितं वाग्दुश्चरितं मनोदुश्चरितं दारिद्र्यं वा तन्मे क्षपय। आलोकय विलोकय। तथागतदर्शनं चाहमभिकांक्षामि बोधिसत्त्वदर्शनम्। धुधुप ददस्व मे दर्शनम्। सर्वे मे कुशला अभिवर्धन्तु। नमः सर्वतथागतानाम्। नमः अवलोकितेश्वरस्य। स्मर प्रतिज्ञा महासत्त्वाः। सिध्यन्तु मन्त्रपदाः स्वाहा।

अस्यां धारण्यां भाष्यमाणायां महापृथिवीकंपोऽभूत् महाकिलकिलाशब्दः। दिव्यं च पुष्पवर्षमभिप्रवर्षन् [सर्वः सपर्षत्[1]] साधुकारमदात्। साधु साधु सुभाषितमिदं महासत्त्वेन सर्वसत्त्वानां त्राणार्थं सर्वाशापरिपूरकरम्[2]। रक्ष सर्वभयेभ्यः सर्वकर्मक्षयंकर मरणदुःस्वप्नकान्तारप्रशमन। वयमपि सर्वे भूत्वा धारयिष्यामः सत्करिष्यामः। अवलोकितेश्वर आह। यः कश्चित् कुलपुत्र इमान् गुणानभिकांक्ष[ते]। यथा तथागतेन परिकीर्तितं व्याकरणं मम कांक्ष[ते]। ममापि सम्मुखदर्शनं समाधिलम्भं बुद्धबोधिसत्त्वदर्शनं

1 Tib. ཐམས་ཅད་དང་ ལྡན་པའི་ འཁོར་   2 Ms. ०कराणि

भोगैश्वर्यलम्भं बुद्धक्षेत्रोपपत्तिं तेन शुक्लपक्षे शुचिना सुस्नातगात्रेण भूत्वा आर्याष्टांगोपवासोपवसितैरष्टम्यामारभ्य शुचौ प्रदेशे बुद्धाधिष्ठिते गन्धपुष्पैर्ध्वजपताकैः पूर्णकुम्भैरभ्यर्च्य स पृथिवीप्रदेशः स च धर्मभाणकः शुचिः सुस्नातगात्रः श्वेतवस्त्रप्रावृतो नानापुष्पमाल्यगन्धैरभ्यर्च्य लिखापयितव्यः सर्वसत्त्वासाधारणानि कुशलमूलानि कृत्वा सर्वसत्त्वमैत्रचित्तेन दयाचित्तेन करुणाचित्तेन तथागतगुरुगौरवं चित्तमुपस्थाप्य तेन दिने दिने लिखता ताव लिखे यावदर्धदिवसम्। अष्टम्यामारभ्य यावत् पञ्चदशीं दिने दिने सैव पूजा कर्तव्या। ततोऽनेनैव विधिना लिखितमात्रेण पञ्चानन्तर्याणि कर्माणि सर्वपापानि चास्य क्षयं यास्यन्ति। कुशलैर्धर्मैर्विवर्धिष्यते। उत्तप्तवीर्यो भविष्यति। सर्वधर्मेषु कायसुखमनुप्राप्स्यति। तनू[1]-भविष्यन्ति राग-द्वेष-मोह-मान-क्रोधाः। तेन लिखापयित्वा पूर्वमुखीं सधातुकां तथागतप्रतिमामवलोकितेश्वरप्रतिमां च सधातुकां स्थाप्य सधातुके चैतायतने पुष्पधूपगन्धैर्दीपैश्च उदारतरा पूजा कर्तव्या। अष्टम्यामारभ्य यावत् पञ्चदशीं सर्वसत्त्वमहाकरुणाचित्तेन भवितव्यम्। [2]शुचिशुक्लभोजिना आर्याष्टांगोपवासोपवसितेन सुहृत्सहायकेन[3] मानक्रोधमात्सर्यपरिवर्जितेन दिने दिने उदारतरां पूजां कृत्वा त्रिसन्ध्यं[4] जापः अष्टशातिको दातव्यः। दीपधूपपुष्पगन्धादि दत्त्वा सुमनःपुष्पाष्टशतैश्च आर्यावलोकितेश्वरप्रतिमा त्रिसन्ध्यमाहर्तव्या।

1 Ms. तन्वी

2 Ms. शुच

3 Tib. has only གྲོགས་པོ་=सहायक

4 Ms. तृसन्ध्यं"; Tib. དུས་གསུམ་དུ་བཟླས་བརྗོད །

वज्रपाणेश्च धूपो दातव्यः। दशदिशमभिनमस्कृत्य पश्चिमेन भीमाया देव्याः पूर्वेणानोपमायाः[1] ऊर्ध्वेन शंखिन्या बलिर्नानारस-पायसदध्योदनश्चतुर्दिशं क्षेप्तव्यः। ततस्तस्य न कश्चिद् विक्षेपं करिष्यति। संत्रासो[ऽपि नोत्पद्यते।] नान्यथात्वं चित्तस्य[2]। [3]सर्वेषां चाष्टशतिको जापः अष्टशतसुमनःपुष्पैश्च संचोदनम्। [अने]नैव विधिना पूर्वसेचं कृत्वा ततः पूर्णपञ्चदश्यां चत्वारि पूर्णकुंभा[नि] स्थाप्य धूपचन्दनकुन्दुरुककर्पूरं दत्त्वा दीप [मुखानि][4] चत्वारि नानागन्धध्वजपटपताकासुवर्णरूप्यभाण्डैः तं[5] पृथिवीप्रदेशं समलंकृत्य दधिमधुपायसदध्योदनमन्यानि च यथालम्भेन बलिं चतुर्दिशे दत्त्वा निवेद्य सुमनःपुष्पाष्टकशतैरेकैकं जप्य चतुर्दिशे क्षेप्तव्यम्। पूर्ववत् त्र्यष्टशतैः सुमनोजातिपुष्पैरेकैकं जप्य आर्यावलोकितेश्वरप्रतिमा आहर्तव्या। ततः सत्प्रतिमा कंपिष्यति[6]। महानिर्घोषो भविष्यति। रश्मयो निश्चरिष्यन्ति। पृथिवीकम्पः [भविष्यति।][7] ततः सर्वकर्माणि सर्वकार्याणि चास्य समृद्धिष्यन्ति। तथागतदर्शनं बोधिसत्त्वभूमिप्रतिलम्भः सर्वसत्त्ववन्दनीयो भविष्यति। धनधान्यकोशकोष्ठागारसमृद्धः सर्वव्याधिपरिवर्जित-

1 Ms. पम्याः

2 Tib. དེ་སན་ དེ་ལ་ རྣམ་པར་ གཡེང་བ་དང་ འཇིགས་པ (ततस्तस्य विक्षेपः संत्रासः) འགའ་ཡང་འབྱུང་གར་མི་འགྱུར་ཞིང་སེམས་འཁྲུལ་ (नोत्पादयितव्यः चित्तविभ्रमः) པར་མི་འགྱུར་རོ། (न कर्तव्यः)।

3 Ms. सर्वेषाणां   4 Tib. མར་མེ་ཁ་བཞི།   5 Ms. स

6 Tib. འགུལ་བར་འགྱུར་ ཞིང། 7 Tib. སའང་གཡོ་བར་འགྱུར་རོ།

श्चिरजीवी [भविष्यति] । सर्वशत्रवः सर्वराजराजपुत्रामात्यदर्शनाभिकांक्षिणो भविष्यन्ति प्रियंकराः[1] सर्वक्लेशरागद्वेषमोहप्रहीणाः । न च जातु प्रियविप्रयोगो भविष्यति । महादृढबलवीर्यसंपन्नस्तेजवांस्तीक्ष्णेन्द्रियो बुद्धिमान् सर्वसत्त्वदयाचित्तो धर्मज्ञो यावच्च्यवन काले बुद्धं भगवन्तमार्यावलोकितेश्वरं पश्यति । मैत्रविहारी कालं करोति । धर्मं देशयमानं यथेप्सितेषु बुद्धक्षेत्रेषु महाचक्रवर्तिकुलेषु यत्रानुस्मृतिं करोति तत्रोपपद्यते । अन्यानि चानेकानि गुणसहस्राणि प्रतिलप्स्यते । एवं भगवन् बहुगुणकरोऽयं धर्मपर्यायः । इमानि ते धारणीमन्त्रपदानि न विना तथागताधिष्ठानस्यायं धर्मपर्यायं शक्यं श्रोतुं न धारयितुं न पूजयितुं न लिखितुं न लिखायितुं न श्रद्दधातुम् । सचे दर्शनं भवे न श्रवं भविष्यति । सचे श्रवणं तद्विक्षिप्तचित्तः श्रोष्यति न श्रद्धास्यति न सत्करिष्यति । सचे [2]सत्करे क्लेशव्यापादचित्तः [सत्करिष्यति] सचे लिखे लिखापयेत व्याक्षिप्तचित्तः । [तत् कस्य हेतोः] । तथा हि तस्य पूर्वपापकर्मफलहेतुत्वात कर्मानुभवितव्यम् । स विचिकित्साप्राप्तो भविष्यति । पंचानन्तर्यं करिष्यति । त्रिभिः साधनैः सर्वाशासमृद्धिर्भविष्यति । नात्र कांक्षा न विमतिर्न विचिकित्सोत्पादयितव्या । अथ भगवान् [अवलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय] साधुकारमदात् । साधु साधु कुलपुत्र । तथामतकृत्यमयं[3] धर्मपर्यायः करिष्यति सर्वसत्त्वानाम् ।

1 Ms. क्किंकर ; Tib. གཅེས་སྤྲེས་བྱེད་པར་ཡང་འགྱུར ། प्रिय

2 Ms. सत्करेत

3 Ms. कृत्योऽयं

V

अथ खल्वनोपमा महायक्षिणी येन भगवांस्तेनोपसमक्रामत् । भगवन्तं नानापुष्पदुष्ययुगैराच्छाद्य भगवतः पादयोर्निपत्य भगवन्तमेतदवोचत् । एवं स्मराम्यहं भगवन्मया भगवतः कौशाम्ब्यां घोषिलस्यारामे[1] विहरतः[2] पुरतः प्रतिज्ञा समुदाहृता सर्वसत्त्वानामर्थाय । अहमपि भगवन् सर्वविद्याधराणां हृदयं जानामि । तन्मे भगवाननुजानातु बहुजनहिताय बहुजनसुखाय सर्वाशापरिपूरणार्थाय भिक्षुभिक्षुण्युपासकोपासिकानां च ।

नमः सर्वतथागतानां संय्यथीद्[3] ह ह । ही ही । हु हु । सर सर । ल्हुं ल्हुं । शीघ्रं शीघ्रं । महाविद्ये सर्वविद्याधरनमस्कृते । हसः हसः । किं तिष्ठसि किं तिष्ठसि । कनकविचित्राभरणविभूषितांगि पट पट । भर भर । भिरि भिरि । भूरु भूरु । सर्वार्थं मे साधय । तुरु तुरु । अर्थं साधय[4] । अर्थं देहि मे

"नात्सहं मारपति शूल्क्षिणस्य[5]" ।

[सर्वसङ्घानां[6]] सिद्धिं हा हा । पद्मे पद्मे महापद्मे । विशदे विशदे महाविशदे । भव भव भवोद्भवाय । तमहं घोरे तमहं घोरे ।

1 Tib. དབྱངས་ངན་གྱི་ཀུན་དགའ་ར་བ་ན།

2 Ms. विहरणतः

3 The usual from is तद्यथेदं ; in Pāli it is सेय्यथीदं : in Tib. it is transliterated thus स्यद्यथीदं

4 Ms. साधयार्थां साधयार्थां

5 The words within quotations are inserted here for the benefit of the donor of the ms.

6 Supplied from Tib.

तन्मे विद्यां प्रयोजय[1]। सिद्धिं कुरु। सर्वशां मे परिपूरय बुद्धाधिष्ठानेन स्वाहा।

यः कश्चिद्भगवद्गुणार्थी धनधान्यार्थी सर्वसत्त्ववशीकरणार्थी भवे महैश्वर्यं[2] राजत्वं विद्याधरत्वमभिकांक्ष[ते] ममापि संमुखदर्शनं तेन अष्टम्यां शुक्लपक्षे नवे पटके अच्छिन्नदशे[3] केशापगते[4] शुचिना चित्रकरेण आर्याष्टाङ्गोपवासोपवसितेन अश्लेषैरङ्गै[5]र्नव-भाजनस्थै[6]श्चित्रापयितव्यम्। मध्ये तथागतप्रतिमा धर्मं देशयमाना दक्षिणेनार्यवज्रक्रोधो वज्रं भ्रामयमानः सर्वालङ्कारविभूषितः [पुष्प]-माल्यार्धचन्द्रहारः श्वेतवस्त्रप्रावृतः वामपार्श्वे अनोपमा शरकाण्ड-गौरी[7] सर्वालंकारविभूषिता श्वेतवस्त्रा पद्महस्ता समाश्वासयंती। ततः शुचिना विद्याधरेण आर्याष्टाङ्गोपवसितेन शुचौ सधातुके तथागतस्थाने क्षीरयावकाहारेण श्वेतवस्त्रप्रावृतेनात्मद्वितीयेन अष्टम्यां पूर्वसेचं कृत्वा नानापुष्पगन्धधूपदीपैः पूजां कृत्वा त्रिष्कृत्वा त्र्यष्टशतिको जापो दातव्यः। एकैकं सुमनःपुष्पं जाप्य त्र्यष्टशतैः सा प्रतिमा आहर्तव्या तथागतस्य वज्रपाणेश्च पूर्वतरं पुष्पधूपगन्धं दातव्यम्। बलिपायसदध्योदनं नानारसं नाना=

1 Tib. पयोचनय

2 Ms. महानैश्वर्य

3 Tib. སར་པ་ཁ་ཚར་མ=with fringes uncut; cf. Pāli अदसकं निसीदनम्।

4 Tib. བསྐམ་པ་སྐྲ་བསལ་བ་ལ །

5 Tib. ཚོན་རྩི་སྤྱིན་དང་མ་འབགས་པ །=coloured by various pure colours.

6 Ms. भाजनैस्थै

7 Tib. འདམ་བུ་མདའ་རྒྱུའི་མདོག་ལྟར་དཀར་ཤམ་དུ་མཆིས་ལ །

मद्यं चतुर्दिशे क्षेप्तव्यम्। पूर्णपञ्चदश्यामनेनैव विधिना बलिः अन्या[नि] च यथालाभेन धूपकर्पूरकुन्दुरुक[1]चन्दनम्रक्षं[2] दातव्यम्। सुगन्धतैलेन द्वौ दीपौ दातव्यौ। तत्राहं स्वरूपेणोपतिष्ठामि[3]। यथेप्सितं वरं दास्यामि [4]समाधिलाभमाकाशगमनमन्तर्धानं राजत्वं[5] बल-चक्रवर्तित्वं विद्याधरत्वं निधिवादं धातुवादं परचित्त-ज्ञानं दीर्घायुष्कत्वम्। सर्वसत्त्वानां मैत्रचित्तेन भवितव्यम्। मान-क्रोधधेर्ष्यामात्सर्यपरिवर्जितेन[6] स्तौपिक-धार्मिक-सांघिकार्थापहार-परिवर्जितेन भावितव्यम्। तथागतानामभेद्यप्रसादेन [भवितव्यम्]। यदि चाहं भगवन् पञ्चानन्तर्यं[7] करिष्यामि त्रिभिः साधनैर्न समन्वा-हेरयं मा चाहं भगवन्ननुत्तरां सम्यक्संबोधिमभिसंबुध्येयं सचे बुद्धे अप्रसादलब्धो भवे यश्च विमतिप्राप्तो यश्च पापमकुशलं कृत्वा न विरतिमनुगृह्णाति [8]क्लेशोपक्लेशचित्तस्तस्याहं चापि दर्शनं दास्यामि [9]लाभमपि [10]करिष्यामि।

अथ भगवान् साधुकारमदात्। साधु साधु भगिनि। साधु खलु पुनस्त्वं भगिनि यत्त्वया सर्वसत्त्वानामर्थाय पापसमाचारेषु

1 Ms. कन्दुरक ; Tib. པོག་དཀར་པོ། 2 Ms. ०स्मृत्तं

3 See infra. p. 77 4 Ms. ०लंभः 5 Ms राज्यत्वं

6 Ms. स्थोपिक

7 Tib. omits पञ्च, cf. གལ་ཏེ་མཚམས་མ་མཆིས་པ།

8 Ms. क्लेशुप०

9 Ms. न दास्यामि but the Tib. omits न। Cf. དེ་དག་ལའང་བདག་མཐོང་བ་སྩལ་བར་བགྱི་ཞིང་ཐོབ་པར་ཡང་བགྱི་ལགས་སོ།

10 Ms. लाभं करिष्यामि।

सत्त्वेषु इमा एवंरूपा मन्त्रपदा भाषिताः प्रतिज्ञा कृता। शक्ष्यसि त्वमनया एवंरूपया महाकरुणया सर्वसत्त्वाननुत्तरायां सम्यक्संबोधौ प्रति[ष्ठा]पयितुम्। एवमेव त्वयापि करणीयम्।

अथ शंखिनी महादेवी भगवन्तं नानापुष्पैर्नानागन्धैरभ्यर्च्य प्रदक्षिणीकृत्य पादयोर्निपत्य भगवन्तमेतदवोचत्। अहमपि भगवंस्तथागताधिष्ठानेन प्रतिज्ञां करिष्यामि तथागतशासनचिरस्थित्यर्थम्। तेषां च धर्मभाणकानां धर्मश्रावणिकानां सर्वाशापरिपूरकराणि मन्त्रपदानि दास्यामि। रक्षायै तन्मे भगवान् अनुजानातु।

नमो नमः सर्वतथागतानाम्। ॐ शंखिनि देवि आगच्छ आगच्छ। तिष्ठ धने धनजये। वृ वृ वृद्धिकरि[1]। धृ धृ धृतिकरि। [2]नानाविविधवेशवस्त्रायुधधारिणि[3]। यु यु आयुष्पालनि। तथागतानां स्मर बोधिचित्तं मा विलम्ब। देहि मे वरम्। शंखिनि स्वाहा।

इमैर्मन्त्रपदैः स भगवन् कायगतैर्यशोवृद्धिमनुप्राप्स्यति। तेजोवृद्धिं भोगवृद्धिम् ऐश्वर्यवृद्धिं दीर्घायुष्कतां शत्रुवशीकरणवृद्धिमनुप्राप्स्यति। अष्टशतजप्तेन यथालाभेन बलिं दत्त्वा चतुर्दिशो धूपं कुन्दुरुकं तथागतस्योदारतरपूजा कर्तव्या। दीपो

1 Tib. त्रि त्रि त्रितकरि

2 Tib. नानावविविध०

3 Tib. ०विध वशवस्त ध धारिणि

दातव्यः। एकविंशतिदिवसानि मैत्राविहारिणा नियमस्थेन भवितव्यम्। ततः सर्वाभिप्रायं परिपूरयिष्यामि सद्धर्मप्रतिक्षेपकं स्थाप्य। शुचौ प्रदेशे कर्तव्यं देवायतने वा[1]। अथ भगवान् सा च यथासमागता पर्ष साधुकारमदात्। साधु साधु भगिनि। सुभाषितमिदम्। प्रतिज्ञा बहुगुणसमन्वागता। एवमेव त्वमपि करणीयमनागतेऽध्वनि।

VI

अथ खलु भीमा महादेवी सुवर्णपुष्पैर्भगवन्तमभ्यर्च्य भगवतश्चरणयोर्निपत्य भगवन्तमेतदवोचत्। अहमपि भगवंस्तेषां धर्मभाणकानां धर्मश्रावणिकानां तेषां च लेखकानां तेषां च धारकाणां वाचकानां पूजकानामर्थाय सर्वाशापरिपूरकराणि हिरण्यमणिमुक्ता[2] भोगैश्वर्यराजत्वदीर्घायुष्कराणि[3] शत्रुवशीकरणानि मन्त्रपदानि दास्यामि। यः कश्चि राजा वा राज्ञी वा भिक्षुभिक्षुण्युपासकोपासिका वा धारयिष्यन्ति सत्करिष्यन्ति लिखिष्यन्ति लिखापयिष्यन्ति तथागतगुरुगौरवेण प्रतिप्रत्त्या यथोपदिष्टाः प्रतिपत्स्यन्ते तस्याहं भगवन् रक्षिष्यामि परिपालनं करिष्यामि यथोचितं वरं दास्यामि भोगैश्वर्यैरवैकल्यं करिष्यामि विवादयुद्धडिम्बडमरे जयं करिष्यामि। आयुःसंपदमुपसंहरि-

1 Tib. places the words शुचौ प्रदेशे देवायतने वा before चतुर्दिशे। And अष्टशतजप्तेन after नियमस्थेन। 2 Ms. ॰मुक्ति॰ 3 Ms. ॰राज्यत्वा॰

ष्यामि। तस्य च विषयस्य नगरस्य परिपालनं करिष्यामि[1]। तन्मे भगवाननुजानातु।

नमः सर्वतथागतानां सर्वबोधिसत्त्वानाम् आर्यावलोकितेश्वर-वज्रपाणिप्रभृतीनाम्।

ॐ महादेवि भीमे भीममते। जये जयावहे। यशजवे तेजजवे। व्याकरणप्राप्ते सर्वसत्त्वावलोकने कृपतेजबहुले तथागतानुज्ञातं पालय। स्मर प्रतिज्ञाम्। बुद्धाधिष्ठानेन देहि मे वरम्। सिद्धिं कुरु। देवि महादेवि सत्यवचनदेवि भीमे सत्यवचनप्रतिष्ठिते गुह्यनिवासिनि स्वाहा[2]।

इमानि तानि भगवन् मन्त्रपदानि तथागताधिष्ठितानि तथागतानुज्ञातानि मया भाषितानि सत्त्वानामर्थाय। यं यमेव [3]कामं मनसिकृत्वा जपिष्यते तथागतस्य पुरतः पुष्पधूपगन्धदीपैः पूजां कृत्वा पायसरसबलिं चतुर्दिशे दत्त्वा तं तमेव अष्टशतजापेन सर्वाशां परिपूरयिष्यामि[4]। यः कश्चि मां स्वरूपेणाभिकांक्षी भवे तेन अच्छिन्नदशे[5] केशापगते अश्लेषैरङ्गैर्नवभाजनस्थैरष्टम्याम् आर्याष्टांगपरिगृहीतेन चित्रकरेण चित्रापयितव्या शरकाण्डगौरी सर्वालंकारविभूषितांगी श्वेतवस्त्रा मध्ये तथागतप्रतिमा[6] ध[र्मं देश]यमाना दक्षिणेनार्यावलोकितेश्वरः सांकथ्यं कुर्वन् वामपार्श्वे भीमा महादेवी

1 In the ms. all the verbs of the preceding lines are in plural.

2 The Tib. repeats here, perhaps by mistake, the mantra given above (p. 74) and omits the preceding 7 lines (See sNarthang ed., folio 417b.)

3 Ms. कामं गमं

4 Ms. ०ष्याम

5 See ante, p. 71 fn. 6

6 Cf. above, p. 72

कुण्डिगनेतृक[1]परिगृहीता समाश्वासयन्ती। ततोऽष्टम्यां पूर्वसेचं कृत्वा पुष्पधूपगन्धमाल्यविलेपनैः सधातुके चैत्यस्थाने बलिपायस-दध्योदनं चतुर्दिशो यावत् पूर्णपञ्चदशीं[2] शुचिना विद्याधरेण उदार-तरां पुष्पधूपगन्धदीपैः पूजां कृत्वा बलिं दत्त्वा नानारसैरन्यानि च यथालाभेन शुक्लबलिं दत्त्वा सर्वसत्त्वानां मैत्रचित्तेन दया-चित्तेन भूत्वा जातीपुष्पा[णाम]ष्टभिः शतैः सा प्रतिमा आहर्तव्या। एकैकं जप्य तत्राहं स्वरूपेणोपतिष्ठिष्यामि[3] यथेप्सितं वरं दास्यामि राज्यैश्वर्यम् आकाशगमनं निधिवादं धातुवादं विद्याधरत्वम् अन्यानि च यथेप्सितानि कर्माणि करिष्यामि अकालमृत्यु-प्रतिषेधनं सर्वरोग-प्रशमनं परचक्रप्रमर्दनं पुत्रलम्भम् अर्थागमनं प्रीतिं सर्वसत्त्वेषु। यदि चाहं भगवन् पञ्चानन्तर्यं करिष्यामि न सर्वाशां परिपूरयेयं मा चाहं भगवन्ननुत्तरां सम्यक्संबोधिमभिसंबुध्येयं सद्धर्म-प्रतिक्षेपकं स्थाप्य यश्च विचिकित्साप्राप्तो बुद्धधर्मसंघे[4]। भगवानाह। साधु साधु भगिनि साधु खलु पुनस्त्वं भगिनि [5]यत्त्वं सर्वसत्त्वानां हिताय सुखाय [6]प्रतिपन्ना अस्यैव च धर्मपर्यायस्य चिरस्थित्यर्थं

1 Tib. ལྷ་མོ་ཆེན་མོ་འཇིགས་བྱེད་མ་འདམ་བུ་མདའ་རྒྱའི་མདོག་ལྟར་དཀར་ཞམ་དུ་མཆེས་པ། རད་པ་དཀར་པོ་འཆལ་བ། རྒྱན་ཐམས་ཅད་ཀྱིས་བརྒྱན་པ། རིལ་བ་དང་བགྲང་ཕྲེང་གྲོགས་ཤིང་ཡང་དག་པར་དབུགས་འབྱིན་པ། = महादेवी भयङ्करी शरकाण्डगौरी सर्वालंकार-विभूषिता कुण्डिकनेतृकपरिगृहीता समाश्वासयन्ती ॥

2 Ms. ०दश्यां

3 See ante, p. 73.

4 Tib. puts the words सद्धर्मप्रतिक्षेपको...संघे before यदि चाहं।

5 Ms. यस्त्वं

6 Ms. प्रतिपन्नः

प्रतिपन्ना। तेन हि भगिनि नित्यमेव इमाः प्रतिज्ञास्त्वया नित्यमेव समन्वाहर्तव्याः। अथेयं महापृथिवी तस्मिन् समये प्रचचाल दिव्यञ्च कुसुमवर्षमभिप्रावर्षत्। सा च सर्वावती पर्षत् साधुकारमदात्। साधु साधु सुभाषितमिदम्। प्रतिज्ञा सर्वसत्त्वानां सर्वाशापरिपूरिका[1] भविष्यति।

VII

अथार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वः पुनर्भगवन्तमेतदवोचत्। किं पुनर्भगवन् स कुलपुत्रो वा कुलदुहिता वा लिखन-वाचन-लिखापन-संप्रकाशन-पठन-स्वाध्ययन-पूजनसंप्रकाशनया पुण्यमनुप्राप्स्यति इमस्य धर्मपर्यायस्य। भगवानाह। तेन हि [2]त्वामेवार्यावलोकितेश्वर परिप्रक्ष्यामि यथा ते क्षमं तथा व्याकुरु। अवलोकितेश्वर आह। भगवानेव व्याकुरुतां नास्ति तथागतस्य अदृष्टं वा अश्रुतं वा अविज्ञातं वा। भगवानाह। यश्च कुलपुत्र अस्य धर्मपर्यायस्य लिखन-लिखापन-वाचन-पूजन-संप्रकाशन-पठन-स्वाध्ययनात् पुण्यमनुप्राप्स्यति स उपमेनापि न शक्यं वर्णयितुम्। तत् कस्य हेतोः। सर्वसत्त्वानां यथाभिप्रायपरिपूरकम्। दानं दत्त्वा ते सत्त्वा अपरिमुक्ता एव[3] भवन्ति जरा-व्याधि-मरण-शोक-परिदेव-दुःख-दौर्मनस्योपायासेभ्यः। वर्षशतसहस्रं पञ्चभिः कामगुणैः क्रीडापयित्वा अपरिमुक्ता एव ते सत्त्वा भवन्ति नरकतिर्यग्योनि-यमलोकप्रेतविषयेषु पुनरपि दुःखान्यनुभवन्ति। अस्य धर्मपर्यायस्य श्रवणं सत्त्वेभ्यः कृत्वा पूजनं संप्रकाशनं [च]कृत्वा अर्थं चास्यावश्रुत्य

1 Ms. ०रको 2 Ms. त्वमे० 3 Ms. अपरिमुक्त एव

प्रतिपत्त्या प्रतिपद्य परिमुक्ता एव भवन्ति जातिजराव्याधि-मरण-शोक-परिदेव-दुःख-दौर्मनस्योपायासेभ्यः सर्वनरकतिर्यग्योनियमलोकेभ्यः। तस्मात् तथागत अयं पुण्यस्कन्ध उपमेनापि प्रमाणं न कुर्वन्ति। यश्च कुलपुत्र अस्य च धर्मपर्यायस्योद्दिश्य सर्षपफलमात्रकं[1] च हिरण्यस्य एकपुष्पं वा एकफलं[2] वा एकपताकां वा वाद्यं वा गन्धं वा वस्त्रं वा आसनं वा आभरणं वा परित्यजे लिखे लिखापये धारये वाचये पूजये सत्करे[3] परेभ्यश्च विस्तरेण संप्रकाशये तं च धर्मभाणकं वाचये पूजये यश्च तिष्ठते तथागते संमुखपूजया सपर्ष पूजये मानये सर्वसुखोपधानेन वर्षशतसहस्रमुपतिष्ठे गन्धमाल्यविलेपनै-र्ध्वजपताकाभिर्विहारचंक्रमोद्यानं कारापये अर्धयोजनोच्छ्रितं सप्त-रत्नमयं स्तूपं कारये शतं वा सहस्रं वा तथागत [मुद्दिश्य]तांश्च दिव्यपूजया पूजये[4] वर्षशतसहस्रम् अयं च ततो बहुतरपुण्य-संस्कारं स्या। अस्य धर्मपर्यायस्य लिखन-लिखापन-धारण-पठन-पूजन-संप्रकाशनया न इमां तथागतसंमुखपूजां न त्वेव सत्त्वेभ्यो दानं दत्त्वा पञ्चभिः कामगुणः क्रीडापयित्वा। तस्मात्तर्हि तैश्च कुलपुत्रैः कुलदुहितृभिर्वा राजराजपुत्रमहामात्रामात्यैर्वा [5]सततसमितमयं धर्म-पर्यायः पूजयितव्यः। तथागतसंज्ञा एवोत्पादयितव्या। तेषां कल्याणमित्राणां य इमं धर्मपर्यायं श्रावयति कथयति अर्थं चास्योप-संहरति तः सत्कृत्य अयं धर्मपर्यायः श्रोतव्य उदग्रहीतव्यो धार-यितव्यो वाचयितव्यो मनसि कर्तव्यः। एवं चित्तमुत्पादयितव्यम्।

1 Tib. དབྱིག་ཡུངས་འབྲུ་ཙམ། 2 Tib. འབྲས་བུ།

3 Ms. सत्करेत् 4 Ms. पूजयेत् 5 Ms. सततसमितमिमं धर्मपर्यायं

लाभा अस्माभिः सुलब्धाः। योऽस्माभिः श्रुतम् अपथगामिनां पथमुपदर्शयति अनर्थे अर्थसंज्ञिनाम् अनित्ये नित्यसंज्ञिनाम् असुखे सुखसंज्ञिनां यदस्माभिर्नरकतिर्यग्योनियमलोकपरिमोक्षणार्थं तथागतकृत्यं कृतम्। अवलोकितेश्वर आह। महाकृत्येन तथागतकृत्येन इमं धर्मपर्यायं सर्वसत्त्वानां प्रकाशितम्।

भगवानाह। अयं च कुलपुत्र धर्मपर्यायः पश्चिमे काले पश्चिमे समये दक्षिणापथे प्रचरिष्यति तत्रापि भिक्षुभिक्षुण्युपासकोपासिकाराजराजपुत्रमहामात्रामात्या भाजनीभूताः पूजका धारका वाचका भविष्यन्ति श्रद्धास्यन्ति पत्तीष्यन्ति। स चे उत्तरपूर्वपश्चिमायां प्रचरे तत् परकर्माभियुक्तास्ते सत्त्वा भविष्यन्ति न श्रोष्यन्ति न श्रद्धास्यन्ति न पत्तीष्यन्ति न पूजयिष्यन्ति हीनवीर्यनष्टस्मृतयो नानाव्याक्षेप-कुटम्बदासदासीभोगैश्वर्य-हास्यलास्यनाट्यनृत्यगीतेर्ष्यामात्सर्यस्मृतयो न श्रोष्यन्ति न पत्तीष्यन्ति नपूजयिष्यन्ति ते अपरिमुक्ता एव जरा-व्याधि-मरण-शोक-परिदेव-दुःखदौर्मनस्योपायासेभ्यः प्रेतयमलोकविषयेभ्यो भविष्यन्ति। तस्मात्तर्हि तैः कुलपुत्रैः कुलदुहितृभिर्वा सर्वापायैरात्मानं परि[illegible]टेन सतकृत्य अयं धर्मपर्यायः पूजयितव्यो धारयितव्यः सत्कर्तव्यः परेभ्यः संप्रकाशातितव्यो मनसा धारयितव्यः। डिम्बडुमरदुःस्वप्नदुर्निमित्तेषु अकालमृत्यु-गोमर-पशुमर-मानुषमरेभ्यो नानाव्याधिभयोपद्रवेभ्य इमं धर्मपर्यायं पूजयित्वा वाचयितव्यः ध्वजे वा उच्छ्र पितं कृत्वा पूजयित्वा नानागन्धपुष्पधूपवाद्यैः प्रचेष्टव्यः। चतुर्दिशो बलिं ईत्त्वाभिनमस्कृत्य पुष्पधूपगन्धैः सर्वे इत्युपद्रवाः प्रशमं यास्यन्ति।

अथ भगवान् तस्यां वेलायामिमा गाथा[1] अभाषत ।

[सर्वस्य सत्त्वस्य अनुग्रहार्थं]
या भाषिता पूर्वभवेषु नायकैः ।
[अहं तथा त्वामपि देशयिष्ये]
गृह्णाहि आनन्द इमं समाधिम् ॥१॥

यश्चैव त्रैधातुकदानु दद्या
सप्तान रत्नान च पूरयित्वा[2] ।

1 The lines of these verses are hopelessly muddled in the ms., and this is partly due to the omission of a few lines here and there. With great difficulty the lines have been re-arranged and the omitted lines and words supplied on the basis of the Tibetan version, which is reproduced here. The lines and words supplied are put within brackets [ ].

(Xylo., folio 422b, l. 1) དེ་ནས་ དེའི་ཚེ་ བཅོམ་ལྡན་འདས་ཀྱི་ཚིགས་ བཅད་པ་འདི་ དག་ བཀའ་སྩལ་ཏོ །

སྔོན་གྱི་ སྲིད་པར་ འདྲེན་པས་གང་གསུངས་ཤིང །
སེམས་ཅན་ཐམས་ཅད་རྗེས་སུ་ གཟུང་བའི་ཕྱིར །
དེ་སྐར་ངས་ཀྱང་ཁྱོད་ལ་བཤད་པ་ཡི །
ཏིང་འཛིན་འདི་ནི་གཟུང་ཞིག་ ཀུན་དགའ་བོ ॥ ༡

སངས་རྒྱས་ཆོས་དང་དགེ་འདུན་དཀོན་མཆོག་ལ །
གང་གིས་ཁམས་གསུམ་སྦྱིན་པར་བྱེད་པ་བས །

2 The Tib. restoration, however, would be.

यश्चैव त्रैधातुकदानु दद्या बुद्धधर्मसंघरत्नान च पूजयित्वा ।
यश्चेम सूत्रस्य च पूजयेत उपमापि तस्य न स भोन्ति दानम् ॥

बुद्धेषु धर्मेषु सदाप्रमत्तः
उपमापि तस्य न स भोन्ति दानम् ॥२॥

यश्चैव बुद्धेष्वभिश्रद्दधित्वा
विहारकारापयि चैत्यकानि ।
यश्चैव सूत्रं[च] धरेति कश्चि
अयं ततो बहुतरु पुण्यु भेष्यते ॥३॥

यश्चापि एकं क्षिपयेत पुष्पं
वस्त्रं च माल्यं च विलेपनं तथा ।
इमं समाधिं च[य] सत्करेत
नायं ततो बहुतरु पुण्यु भोति ॥४॥

མདོ་སྡེ་ འདི་ལ་མཆོད་པ་ བྱས་ན་ནི །
སྦྱིན་པས་དེ་ཡི་དཔེར་ ཡང་མི་ ཕོད་དོ ॥ ༢

གང་གིས་སངས་ རྒྱས་ལ་ ནི་དད་བྱས་ཏེ །
ཚད་མེད་ གཙུག་ ལག་ཁང་དག་ བརྩིགས་པ་བས །
གང་ཞིག་མདོ་འདི་ འཛིན་པ་གང་ ཡིན་པ །
དེ་ནི་དེ་བས་ བསོད་ནམས་ མང་པོར་ འགྱུར ॥ ༣

གང་ཞིག་ མེ་ཏོག་ གཅིག་ཙམ་ འཐོར་ བྱེད་ཅིང་ །
གོས་དང་ ཕྲེང་བ་ བྱུག་པ་དེ་བཞིན་ཏེ །
ཏིང་ འཛིན་ འདི་ལ་བསྙེན་ བཀུར་ བྱེད་གྱུར་ན །
བསོད་ནམས་ ཚོགས་ ཆེར་སྤྲ་མ་ དེ་མི་ འགྱུར ॥ ༤

यश्चापि कार्षापणु दानु दद्या
इमस्य सूत्रस्य च पूजनार्थम् ।
जनित्वा[1] बोधाय च मैत्रचित्ते
अयं ततो बहुतरु पुण्यु प्राप्नुया ॥५॥

यश्चापि सत्त्वेषु इमं समाधिं
प्रकाशये देशयि बोधिसत्त्वः ।
प्रतिपादये बोधिमनुत्तरे तथा
उपमापि पुण्यंपि न तस्य भोति ॥६॥

इमं च श्रुत्वा तथ आनुशंसाः
कृत्वा च मैत्रं तथ सर्वसत्त्वैः ।

གང་གིས་མདོ་ སྡེ་འདི་ ལ་མཆོད་པའི་ཕྱིར །
ཀཱ་ར་ཤ་པཱ་ཎི་འི་ སྦྱིན་པ་ སྦྱིན་བྱེད་ཅིང །
བྱང་ཆུབ་ ཕྱིར་ནི་ བྱམས་པའི་ སེམས་ བསྐྱེད་ན །
དེ་ནི་དེ་བས་ བསོད་ནམས་མང་ པོ་འཐོབ ॥ ༤

བྱང་ཆུབ་སེམས་ དཔའ་ གང་ གིས་ སེམས་ཅན་ལ །
ཏིང་ འཛིན་འདི་ བཤད་ལུང་ཕོག་ དེ་བཞིན་དུ །
བླ་མེད་ བྱང་ཆུབ་ ཕྱིར་ནི་ བཀོད་ གྱུར་ན །
དེ་ཡི་བསོད་ ནམས་ དཔེར་ ཡང་མི་ བརྗོད་ འགྱུར ॥ ༥

དེ་ ལྟས་ ཕན་ ཡོན་ འདི་ དག་ ཐོས་ ནས་ཀྱང །
(423, l. 1) སེམས་ ཅན་ ཀུན་ལ་ དེ་ བཞིན་ བྱམས་ བྱས་ཏེ །

1 Ms. जपित्वा

तस्मापि सूत्रम् इमु धारयेत
लिखेत वाचेत तथा प्रकाशये ॥७॥

जराव्याधिमृत्यु [भिस्तथातितीव्रैः
शतैश्चदुःखैः] परिपीडिताश्च ।
उपपद्यमाना नरकेषु प्रेतयो
मा पश्चकाले परिताप्यु भेष्यथ ॥८॥

स मृत्युकाले भयभीतमानसः
अभीक्ष्णमुच्छ्वासनमुच्छ्वसन्तः ।
कोस्माभि त्राणं भवते परायणं
मुखे मुखं प्रेक्षति बालबुद्धिः ॥९॥

མདོ་འདི་གཟུང་ཞིང་ ཡི་གེར་ བྲི་བར་བྱ །
བཀླག་པར་ བྱ་ཞིང་ དེ་བཞིན་ བཤད་པར་བྱ ॥ ༧

རྒ་དང་ དེ་བཞིན་ ན་འཆིས་ གནོད་ གྱུར་ཅིང་ །
སྡུག་བསྔལ་ རབ་དྲག་ བརྒྱ་ཡིས་ ཡོངས་ གདུངས་ལ །
སེམས་ དམྱལ་ ཡི་དགས་ རྣམས་ སུ་སྐྱེ་བ་ན །
ཕྱི་མའི་ དུས་ན་འགྱོད་པར་ གྱུར་ད་རེ ॥ ༨

འཆི་བའི་ དུས་ན་ ཡིད་ སྐྲག་འཇིགས་ གྱུར་ལ །
ཡང་དག་ཡང་དུ་ སྨས་པ་འདོན་ བྱེད་ ཅིང་ །
བདག་གི་ དཔུང་ གཉེན་སྐྱབས་ སུ་འགྱུར་བ་ཞེས །
བྱིས་པའི་ བློ་ཅན་ ཕན་ཚུན་ རྟོག་ག་རེ ॥ ༩

[यस्मा तथागतमभिपूजयित्वा]
बौद्धं च धर्मं तथ सांघिकञ्च ।
हरिष्य नेष्ये यमलोकि दारुणे
न तस्य त्राणं सद कश्चि भेष्यति ॥१०॥

न पुत्रदारं न च मित्रबान्धवान्
न चापि राष्ट्रं न च हास्यलास्यम् ।
धनं न धान्यं न च वस्त्रभूषणं
सर्वं जहित्वा पुन[1] दुःखदारुणम् ॥११॥

इमं समाधिं न च श्रद्दधित्वा
तथा [च दुःखं] दारुणं वेदयते ।

གང་ཕྱིར་ དེ་བཞིན་ གཤེགས་ པ་མཆོད་ ཅིང་ །
སངས་ རྒྱས་ ཆོས་དང་ དགེ་འདུན་ ནོར་ འཕྲོགས་པ །
མི་ཟད་ གཤིན་ རྗེའི་འཇིག་ རྟེན་ ཁྲིད་འགྱུར་ཞིང་ ।
ཕྱིན་ཆད་ རྟག་ཏུ་ སྐྱབས་ འགྱུར་འགའ་ ཡང་མེད ॥ ༡༠
བུ་སྨད་ ཡོད་ མིན་ཉེ་དུ་ ཚ་ལག་མེད་ ।
ཡུལ་འཁོར་ ཡོད་མིན་ གཞད་གད་ འཇོ་སྒེག་མེད །
ནོར་དང་ ཞྭ་དང་ དེ་བཞིན་ གོས་དང་རྒྱན །
ཀུན་སྤྲངས་ སྡུག་བསྔལ་ ཡང་དང་ ཡང་མི་ཟད ॥ ༡༡
ཏིང་འཛིན འདི་ལ་དད་པར་མ་བྱས་པས །
དེ་འདྲའི་ སྡུ་ག་བསྔལ་ མི་ཟད་མྱོང་ འགྱུར་བས །

1 Ms. पुनरपि

इमु दुःखु श्रुत्वा इमु आनुशंसाः
को बालबुद्धिर्न जने प्रसादम् ॥१२॥

तस्माच्च तैर्हि सद भिक्षुभिक्षुणी
उपासकोपासिकराजभिः सदा ।
इमं च सूत्रं सद धारयित्वा
सत्कारु नित्यं च कर्तव्यधारके ॥१३॥

अथायुष्मानानन्दो भगवन्तमेतदवोचत् । उद्गृहीतं मया भगवन् इमं धर्मपर्यायं शास्तृसंज्ञया धारयिष्यामि पूजयिष्यामि सर्वसत्त्वेभ्यः संप्रकाशयिष्यामि । भगवानाह । यदि त्वमानन्द यन्मया धर्मो भाषितः श्रुतो धारयितुं तत् सर्वं न धारये न वाचये न पूजये न वैस्तारिकीकुर्या[1] त्वया मम नापराध्ये न चाशुश्रूषा कृता भवे न चाश्रावकत्वम्[2] । यश्च इमं धर्मपर्यायं न धारये न

སྡུག་ བསྔལ་འདི་ དང་ ཕན་ ཡོན་ དེ་ ཐོས་ན།
བྱིས་པའི་ བློ་ཡང་ སུ་ཞིག་ དད་ མི་སྐྱེད། ༡༢

དེ་ཕྱིར་ རྟག་ཏུ་ དགེ་ སློང་ ཕ་མ་དང་།
དགེ་ བསྙེན་ རྣམས་ དང་རྒྱལ་ པོས་ཁོར་ཟུག་དང་།
(423b. 1. 1) མདོ་སྡེ་འདི་ནི་ རྟག་ཏུ་གཟུང་བྱ་ཞིང་།
འཛིན་པ་ལ་ཡང་ རྟག་ཏུ་བསྙེན་བཀུར་བྱ། ༡༣

1 Tib. གུས་པར་མ་ཅན་པར་ཡང་མི་འགྱུར་ལ།

2 Tib. ཉན་ ཐོས་ཉིད་ མ་ཡིན་པར་།

वाचये न पूजये न संप्रकाशये न मनसिकुर्या [1]स माम् अपराध्ये अशुश्रूषा कृता भवे अश्रावकत्वं भवे। तस्मात्तर्हि त्वमानन्द सत्कृत्य अयं[1] धर्मपर्यायो धारयितव्यः। अयं ते तथागतस्या-नुत्तरसम्यक्संबोध-तथागतकृत्यं करिष्यति पश्चिमे काले पश्चिमे समये सर्वसत्त्वानाम्।

अस्मिन् खलु पुनर्धर्मपर्याये भगवता भाष्यमाणे षष्टीनां प्राणि-सहस्राणामनुपादायास्रवेभ्यश्चित्तानि विमुक्तानि सप्तानां शतानां बोधिसत्त्वसमाधिप्रतिलंभोऽभूत। पञ्चानां शतानां नानाबुद्धक्षेत्र-व्याकरणप्रतिलंभोऽभूत्। नवतीनां प्राणिसहस्राणां सर्वक्लेश-विनिर्मुक्ताः सर्वाक्षणापायदुर्गतयः प्रहीणाः।

अथार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वः पुनर्भगवन्त-मेतदवोचत्। अयं भगवन् धर्मपर्यायः पश्चिमकाले पश्चिम-समये तेषां कुलपुत्राणां श्रोतृणां धारयितृणां मानयितृणां[2] तेषां च लेखकानां तथागतकृत्यं करिष्यति। व्याकृतास्ते यथेप्सि-तेषु नानाबुद्धक्षेत्रेषु। ये च सत्त्वाः पश्चिमे काले पश्चिमे [सम]ये हास्यनाट्यगीतवादितेषु नानाव्याक्षेपबहुला रागद्वेषमोहान्धा रतिक्रीडासंज्ञिनः अनित्ये नित्यसंज्ञिनः ईर्ष्यामात्सर्यदौःशील्य-परिगृहीता न पूजयिष्यन्ति न मानयिष्यन्ति न श्रद्धास्यन्ति न पत्तीयिष्यन्ति न धारयिष्यन्ति न श्रोष्यन्ति न प्रतिपत्त्या प्रति-पत्स्यन्ते। ते तं पूर्वकर्मशुभफलं परिक्षेपं कृत्वा नानादुःख-

1 Ms. त्वं   2 Ms. इमं

दौर्मनस्यं नारकं दुःखमनुभविष्यन्ति । ततस्ते अनेकानि कल्पकोटीशतानि दुःखमनुभवित्वा नरकतिर्यग्योनियमलोकेषु वोपपत्स्यन्ते । दीर्घरात्रमकल्याणमित्रवशाः पश्चानुतापिनो भविष्यन्ति इमं क्षणं विरागयित्वा । तस्मात्तर्हि काय[वाङ्म]नःसंवरेण भवितव्यम् । बुद्धधर्मसंघे [अ]भेद्यप्रसादेन सर्वसत्त्वेषु मैत्रचित्तेन ईर्ष्यामात्सर्यदौःशील्यचित्तपरिवर्जितेन क्रोधपरिवर्जितेन भवितव्यम् ।

अथ सा यथासमागता पर्ष तैस्तैः पुण्याभिसंस्कारैः तथागतं [1]पूजयाति स्म । दिव्यपुष्पगन्धमाल्यविलेपनवस्त्राभरणैः किलिकिलि[2] प्रक्ष्वेडितशब्दैश्च दिव्यतूर्यताडावचरसंगीतैः साधुकारं [3]प्रददौ । तद् यथा साधु साधु भगवन् सुभाषितमिदं महाधर्मपर्यायं सर्वसत्त्वानामर्थाय तथागतशासनचिरस्थित्यर्थम् ।

अथायुष्मानानन्दो भगवन्तमेतदवोचत् । किंनामायं भगवन् धर्मपर्यायः कथं च वयं भगवन् धारयामः । भगवानाह । तस्मात्तर्हि त्वमानन्द इमं धर्मपर्यायं सर्वतथागतज्ञानबोधिसत्त्वभूमिक्रमणमित्यपि नाम धारय । ऋद्धिविकुर्वाणमहात्मसान्निपातमित्यपि नाम धारय । सर्वतथागताधिष्ठानसत्त्वावलोकनबुद्धक्षेत्रसन्दर्शनव्यूहमित्यपि नाम धारय । इदमवोचद् भगवान् । आत्तमनाः आर्यावलोकितेश्वरमंजुश्रीवज्रपाणिप्रभृतयः सर्वे बोधिसत्त्वा महासत्त्वाः सर्वे च महाश्रावकाः सर्वे च शक्रब्रह्मलोकपालाश्चत्वारश्च

1 Ms. पूज्यन्ते 2 Tib. अलल 3 Ms. प्रददुः

महाराजा महायक्षिण्यः अनौपम्या विमलप्रभा [प्रभावती-भीमा-श्री-शंखिनी-हरिता-महादेवी-]प्रभृतयो देवनागयक्षगन्धर्वासुर-[गरुड़किन्नरमहोरगाः]। सा च सर्वावती पर्ष यथासमागता भगवतो भाषितमभिनन्द्य [साधुकारमदात्। साधु साधु भगवन्]।

[इति सर्वतथागताधिष्ठानसत्त्वावलोकनबुद्धक्षेत्रसन्दर्शनव्यूहम् नाम महायानसूत्रम्]।

आर्यश्रीमहादेवीव्याकरणम्

आर्यश्रीमहादेवीव्याकरणम्[1]

ॐ नमः सर्वबुद्धबोधिसत्त्वेभ्यः ॥ एवं मया श्रुतमेकसमये भगवान् सुखावत्यां विहरति स्म महता बोधिसत्त्वसंघेन सार्धं—तद्यथा अवलोकितेश्वरेण च बोधिसत्त्वेन महासत्त्वेन महास्थामप्राप्तेन च बोधिसत्त्वेन महासत्त्वेन सर्वनीवरणविष्कंभिना च बोधिसत्त्वेन महासत्त्वेन क्षितिगर्भेण च बोधिसत्त्वेन महासत्त्वेन समन्तभद्रेण च बोधिसत्त्वेन महासत्त्वेन आकाशगर्भेण च बोधिसत्त्वेन महासत्त्वेन वज्रपाणिना च बोधिसत्त्वेन महासत्त्वेन सर्वभयहरेण च बोधिसत्त्वेन महासत्त्वेन एवं सर्वमङ्गलधारिणा च बोधिसत्त्वेन महासत्त्वेन सर्वपुण्यलक्षणधारिणा च बोधिसत्त्वेन महासत्त्वेन चन्द्रसूर्यत्रैलोक्यधारिणा[2] च बोधिसत्त्वेन महासत्त्वेन सर्वतीर्थमङ्गलधारिणा च बोधिसत्त्वेन महासत्त्वेन मंजुश्रिया च कुमार[भूतेन च बोधिसत्त्वेन महासत्त्वेन][3] एवंप्रमुखैर्बोधिसत्त्वैर्महासत्त्वैः[4] ।

1 The Tibetan title is འཕགས་པ་ལྷ་མོ་དཔལ་ལུང་བསྟན་པ །

2 Tib. ཉི་མ་དང་ ། འཇིག་རྟེན་འཛིན་པ་དང་ ।= ०लोकधारिणा ।

3 Tib. བྱང་ཆུབ་སེམསདཔའ་སེམས་དཔའ་ཆེན་པོ་འཇམ དཔལ་གཞོན་ནུར་གྱུར་པ་དང་ །

4 Tib. དེ་ལ་སོགས་པ་བསྐལ་པ་བཟང་པོའི་བྱང་ཆུབ་སེམས་ དཔའ་ སེམས་དཔའ་ཆེན་པོ་ ཐམསཅད་ དང་ ཐབས་ཅིག་ཏུ་ བཞུགས་སོ །= एवंप्रमुखैर्भद्रकल्पिकैर्बोधिसत्त्वैर्महासत्त्वैः ।

अथ खल्वार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वो येन भगवांस्तेनोपसंक्रान्तः। उपसंक्रम्य भगवतः पादौ शिरसाभिवन्द्यैकान्ते[1] न्यषीदत्। श्रीरपि महादेवी [भगव][2]न्तमेवोपसंक्रान्ता। उपसंक्रम्य भगवतः पादौ शतसहस्रं प्रदक्षिणीकृत्य सर्वांश्च तान् सुखावतीनिवासिनो बोधिसत्त्वान् महासत्त्वान् शिरसाभिवन्द्यैकान्ते न्यषीदत्।

अथ खलु भगवाननेकशतसहस्रपुण्यालंकृतस्तथागतकोटिपरिवृतः सर्वशक्रब्रह्मलोकपालस्तुतस्तवितः श्रियं महादेवीं दृष्ट्वा महाब्रह्मस्वरेणावलोकितेश्वरं बोधिसत्त्वं[3] महासत्त्वमेतदवोचत्। यः कश्चिदवलोकितेश्वर राजा वा राजमात्रो वा भिक्षुभिक्षुण्युपासकोपासिका वा ब्राह्मणक्षत्रियविट्शूद्रा वा श्रिया महादेव्या अष्टोत्तरं[4] शतं विमलप्रख्यं नाम स्तोत्रं धारयिष्यन्ति तस्य राज्ञः क्षत्रियस्य विषये तेषां सत्त्वानां सर्वभयेत्युपद्रवा प्रशमिष्यन्ति। सर्वचोरधूर्तमनुष्यामनुष्य[भयं][5] न भविष्यति। सर्वधनधान्यकोशकोष्ठागारविवृद्धिर्भविष्यति। तस्य च राज्ञः क्षत्रियस्य गृहे श्रीर्निवसिष्यति[6]। अथ ते बोधिसत्त्वा महासत्त्वा एवं वाचमभाषन्त। साधु साधु

1 Ms. puts the words शत...महासत्त्वान् after शिरसाभिवन्द्य। The alteration has been made here in the light of the Tibetan rendering.

2 Tib. བཅོམ་ལྡན་འདས །

3 Ms. ०सत्त्वो।

4 Ms. अष्टुत्तरं।

5 Tib. མི་མ་ཡིན་པའི་འཇིགས་པ །

6 Correct Sanskrit would be निवत्स्यति।

भगवन् सुभाषितेयं वाक्। ये[1] श्रिया महादेव्या नामधेयानि धारयिष्यन्ति[2] तेषामपीमा[3] गुणानुशंसा भविष्यन्ति।

अथार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वो भगवन्तमेतदवोचत्। कुत्र भगवन् श्रिया महादेव्या कुशलमूलमवरोपितम्। भगवानाह। गंगानदीवालुकासमानां[4] तथागतानामन्तिकात् श्रिया महादेव्या कुशलमूलमवरोपितम्। भूतपूर्वमवलोकितेश्वर अतीतेऽध्वनि रत्नसंभवायां लोकधातौ रत्नकुसुमगुणसागरवैदूर्यकनकगिरिसुवर्णकांचनप्रभासश्रीर्नाम तथागतो लोके उदपादि। तस्यान्तिके श्रिया महादेव्या कुशलमूलमवरोपितमन्येषां च बहूनां तथागतानामन्तिके। इमानि च तथागतनामानि तस्याः श्रिया महादेव्याः कुशलमूलविवृद्धिसंपत्तिकराणि[5]। सदानुबद्धानि [तानि][6] श्रिया महादेव्या यानीह समुदीरितानि सर्वपापहराणि सर्वकिल्विषनाशनानि सर्वकार्यविमलीकरणानि धनधान्याकर्षणविवृद्धिकराणि दारिद्र्यपरिच्छेदनकराणि[7] सर्वदेवनागयक्षगन्धर्वासुरगरुडकिन्नरमहोरगावर्जनाकर्षणकराणि[8] सर्वेत्युपद्रवोपसर्गोपायाससर्वकलिकलहविग्रहविवादप्रशमनकराणि षट्पारमितानिष्पादनकराणि।

1 Tib. གསུང་འདི་.......གང་དག །

2 Tib. adds here ཐོས་ནས་ཀྱང་སྒྲུབ་པར་བགྱིད་པ །=श्रुत्वा च साधयिष्यन्ति।

3 Ms. ॰मानि। 4 Ms. वालिका। 5 Tib. འགྲུབ་པར་བྱེད་པ །

6 རྗེས་སུ་འབྲང་བ་ཡིན་ཏེ ། དེ་དག་ནི ། 7 Ms. दारिद्रयो।

8 Tib. ལྷ་འབྱེ་ཆེན་པོ་ཐམས་ཅད་ འདུན་པར་བྱེད་ཅིང་ །

नमः श्रीघनाय[1] तथागताय। नमो रत्नकुसुमगुणसागरवैडूर्यकनकगिरिसुवर्णकांचनप्रभासश्रिये तथागताय। नमो गङ्गासर्वतीर्थमुखमङ्गलश्रिये तथागताय। नमश्चन्दनकुसुमतेजोनक्षत्रप्रभासश्रिये तथागताय। नमः समन्तावभासविजितसंग्रामश्रिये तथागताय। नमो गुणसमुद्रावभासमण्डलश्रिये तथागताय। नमो धार्म[विकु]र्वणध्वजवेगश्रिये[2] तथागताय। नमो ज्योतिःसौम्यगन्धावभासश्रिये[3] तथागताय। नमः सत्त्वाशयशमनशरीरश्रिये तथागताय। नमः प्रणिधानसागरा[वभास]श्रिये[4] तथागताय। नमः सुपरिकीर्तितनामधेयश्रिये तथागताय[5]। नमः असंख्येयवीर्यसुसंप्रस्थितश्रिये तथागताय। नमः अप्रमेयसुवर्णोत्त[प्रभास-]श्रिये[6] तथागताय। नमः सर्वस्वराङ्गरुतनिर्घोषश्रिये तथागताय। नमः प्रज्ञाप्रदीपासंख्येयप्रभाकेतुश्रिये तथागताय। नमो नारायण-

1 Ms. श्रीगणाय, Tib. དཔལ་སྟུག་པོ་ལ།

2 Tbi. དེ་བཞིན་གཤེགས་པ་ ཆོ་འཕྲུལ་རྒྱལ་མཚན་ཤུགས་ཀྱི་དཔལ་ལ་ཕྱག་འཚལ་ལོ།

3 Ms. गन्धावहास, Tib. སྤོས་སྣང་། 4 རྒྱ་མཚོ་སྣང་བའི་དཔལ་ལ།

5 Tib. adds the following two names :—

(i) དེ་བཞིན་གཤེགས་པ་ ཕྱིར་མི་ལྡོག་པའི་འཁོར་ལོ་རིན་པོ་ཆེའི་གནས་ཀྱི་དཔལ་ལ་ ཕྱག་འཚལ་ལོ།

(ii) དེ་བཞིན་གཤེགས་པ་ ཉི་མའི་ དཀྱིལ་ འཁོར་འོད་ འཕགས་ དཔལ་ལ་ ཕྱག་འཚལ་ལོ།

6 Tib. གསེར་མཆོག་སྣང་བའི་དཔལ་ལ།

व्रतसन्नाहसुमेरुश्रिये तथागताय। नमो ब्रह्मश्रिये तथागताय। नमो महेश्वरश्रिये तथागताय। नमश्चन्द्रसूर्यश्रिये तथागताय। नमो गम्भीरधर्मप्रभाराजश्रिये तथागताय। नमो गगनप्रदीपाभिरामश्रिये तथागताय। नमः सूर्यप्रभाकेतुश्रिये तथागताय। नमो गन्धप्रदीपश्रिये तथागताय। नमः सागरगर्भसंभवश्रिये तथागताय। नमो निर्मितमेघगर्जन[यशः]श्रिये[1] तथागताय। नमः सर्वधर्मप्रभासव्यूहश्रिये तथागताय। नमो द्रुमराजविवर्धितश्रिये तथागताय। नमो रत्नार्चिःपर्वतश्रिये तथागताय। नमो ज्ञानार्चिःसागरश्रिये तथागताय। नमो महाप्रणिधिवेगश्रिये तथागताय। नमो महामेघश्रिये तथागताय। नमः स्मृतिकेतुराजश्रिये तथागताय। नम इन्द्रकेतुध्वजराजश्रिये तथागताय। नमः सर्वधनधान्याकर्षणश्रिये तथागताय। नमः सौम्याकर्षणश्रिये तथागताय। नमो लक्ष्म्याकर्षणश्रिये तथागताय। इमानि तथागतनामानि सत्कृत्य[2] धारयितव्यानि[3] वाचयितव्यानि एवं स कुलपुत्रो वा कुलदुहिता वा बहुतरं पुण्यं प्रसविष्यति।

व्याकृता च श्रीमहादेवी तथागतैः। भविष्यसि त्वं श्रीमहादेवि अनागतेऽध्वनि श्री[महा]रत्नप्रतिमण्डितायां[4] लोकधातौ तत्र श्रीमणिरत्नसम्भवो नाम तथागतोऽर्हन् सम्यक्सम्बुद्धः। सा च लोकधातुर्नानादिव्यरत्नप्रतिमण्डिता भविष्यति।

1 Ms. निर्मितमेघसम्बर॰ Tib. དེ་བཞིན་གཤེགས་པ་སྤྲུལ་པའི་འབྲུག་སྒྲ་སྙན་པའི་དཔལ་ལ་ཕྱག་འཚལ་ལོ། 2 Ms. सत्कृत्यम्। 3 Ms. धारयितव्यम्। 4 Tib. ཆེན་པོ་རིན་པོ་ཆེས།

तत्र च लोकधातौ स एव तथागत आलोकक्करो भविष्यति। ते च बोधिसत्त्वास्तत्र बुद्धक्षेत्रे स्वयंप्रभा भविष्यन्त्यपरिमितायुषश्च। आकाशतश्च बुद्धधर्म[सङ्घ]शब्दो[1] निश्चरिष्यति। ये च बोधिसत्त्वास्तत्र बुद्धक्षेत्रे उपपत्स्यन्ते सर्वे ते पद्मकर्कटिकासूपपत्स्यन्ते[2]। तत्र कतमद्द्वादशदण्डकं नामाष्टशतं विमलप्रख्यं स्तोत्रम्। शृणु अभयावलोकितेश्वर श्रिया महादेव्या नामानि। तद्यथा सर्वतथागताभिषिक्ता [सर्वदेवताभिषिक्ता][3] सर्वतथागतमाता सर्वदेवतामाता सर्वतथागतश्रीः सर्वबोधिसत्त्वश्रीः सर्वार्यश्रावकप्रत्येकबुद्धश्रीः ब्रह्मविष्णुमहेश्वरश्रीः महास्थानगतश्रीः सर्वदेवताभिमुखश्रीः सर्वदेवनागयक्षगन्धर्वासुरगरुडकिन्नरमहोरगश्रीः सर्वविद्याधरवज्रपाणिवज्रधरश्रीः चतुःपञ्चलोकपालश्रीः अष्टग्रहाष्टाविंशतिनक्षत्रश्रीः ॐ सावित्री धात्री माता चतुर्वेदश्रीः लक्ष्मीः भूतमाता जया विजया गङ्गा सर्वतीर्था सर्वमङ्गल्या विमलनिर्मलकरश्रीः सर्वपापहन्त्री निर्मद[करा][4] चन्द्रश्रीः सूर्यश्रीः सर्वग्रहश्रीः सिंहवाहिनी शतसहस्रकोटीपद्मविवरसंच्छन्ना पद्मा पद्मसम्भवा पद्मालया पद्मधरा पद्मावती अनेकरत्नांशुमाला[5] धनदा श्वेता महाश्वेता श्वेतभुजा सर्वमङ्गलधारिणी सर्वपुण्योपचिताङ्गी दाक्षायणी शतसहस्रभुजा शतसहस्रनयना शत-

1 Tib. སངས་རྒྱས་ དང་ ཆོས་ དང་ ། དགེ་འདུན་གྱི་སྒྲ །

2 Tib. པདྨའི་སྙིང་པོ་དག་ལས །

3 Tib. ལྷ་ ཐམས་ཅད་ཀྱིས་ དབང་བསྐུར་བ ། 4 Tib. རྒྱགས་བྲེད་མ །

5 Ms. ०ञ्धीला० Tib. རིན་པོ་ཆེ་འོད་འབར་བའི་ཕྲེང་བ་དུ་མ་དང་ལྡན་མ །

सहस्रशिरा विविधविचित्रमणिमौलिधरा सुरूपा[1] विश्वरूपा यशा महायशा सौम्या बहुजीमूता पवित्रकेशा चन्द्रकान्ता सूर्यकान्ता शुभा शुभकर्त्री सर्वसत्त्वाभिमुखी आर्या [कुसुमश्रीः][2] कुसुमेश्वरा सर्वसुमेरुपर्वतराजश्रीः सर्वनदीसरिच्छ्रीः सर्वतोयसमुद्रश्रीः सर्वतीर्थाभिमुखश्रीः[3] सर्वौषधितृणवनस्पतिधनधान्यश्रीः हिरण्यदा अन्नपानदा [प्रभास्वरा[4] आलोककरा[5] पवित्राङ्गा[6]] सर्वतथागतवशवर्तिनी सर्वदेवगणमुखश्रीः यमवरुणकुबेरवासवश्रीः दात्री भोक्त्री तेजा तेजोवती विभूतिः समृद्धिः विवृद्धिः उन्नतिः धर्मश्रीः माधवाश्रया कुसुमनिलया [7]अनसूया पुरुषकाराश्रया सर्वपवित्रगात्रा मङ्गलहस्ता सर्वालक्ष्मीनाशयित्री सर्वपुण्याकर्षणश्रीः सर्वपृथिवी[श्रीः] सर्वराजश्रीः सर्वविद्याधरराजश्रीः सर्वभूतयक्षराक्षसप्रेतपिशाचकुंभाण्डमहोरगश्रीः द्युतिः प्रमोदभाग्यलोला सर्वर्षिपवित्रश्रीः[8] सर्वश्रीः भवज्येष्ठोत्तमश्रीः सर्वकिन्नरसर्वसूर्योत्तमश्रीः निरवद्यस्थानवासिनी [रूपवती[9] सुखकरी[10]] कुबेरकान्ता धर्मराजश्रीः । ॐ विलोकय तारय मोचय मम सर्वदुःखेभ्यः सर्वपुण्यसम्भारानामुखीकुरु स्वाहा । ॐ गङ्गादिसर्वतीर्थान्यामुखीकुरु स्वाहा[11] । ॐ सावित्र्यै[12] स्वाहा । सर्वमङ्गल-

1 Ms. स्वरुपा, Tib. གཟུགས་བཟང་མ། 2 Tib. མེ་ཏོག་གི་དཔལ་མ།

3 སྨུ་སྐྱེགས་ཐམས་ཅད་ མངོན་དུ་ཕྱོགས་པའི་དཔལ་མ།

4 Tib. འོད་གསལ་མ། 5 Tib. སྣང་མ། 6 Tib. ལུས་གཙང་མ།

7 Ms. अनुसूया 8 Ms. ०रिषि० 9 Tib. ཡིད་འོང་མ།

10 Tib. སྐྱིད་བྱེད་མ། 11 Ms. गङ्गसर्वतीर्थामुखे स्वाहा । 12 Tib. सर्वविदत्वे ।

धारिण्यै[1] स्वाहा। चतुर्वेदनक्षत्रग्रहगणादिमूर्त्यै[2] स्वाहा। ब्रह्मणे स्वाहा। विष्णवे स्वाहा। रुद्राय स्वाहा। विश्वमुखाय स्वाहा। ॐ नि[ग्रि] ग्रिनि सर्वकार्यसाधनि[3] सिनि सिनि अवाह्यामि देवि[4] श्रीवैश्रवणाय स्वाहा। सुवर्णधनधान्याकर्षण्यै[5] स्वाहा। सर्वपुण्याकर्षण्यै स्वाहा। श्रीदेवताकर्षण्यै[6] स्वाहा। सर्वपापनाशन्यै स्वाहा। सर्वालक्ष्मीप्रशमन्यै स्वाहा। सर्वतथागताभिषिक्तायै[7] स्वाहा। सर्वदेवता[भि]मुखश्रिये स्वाहा। आयुर्बलवर्णकरायै[8] स्वाहा। सर्वपवित्र[9]-मङ्गलहस्तायै[10] स्वाहा। सिंहवाहिन्यै[11] स्वाहा। पद्मसंभूतायै[12] स्वाहा। सर्वकृत्यकाखोर्दविनाशन्यै स्वाहा। इमानि तान्यभयावलोकितेश्वर श्रिया महादेव्या नामानि सर्वकिल्बिषनाशनानि सर्वपापविध्वंसनकराणि सर्वपुण्याकर्षणकराणि सर्वालक्ष्मीप्रशमनकराणि सर्वश्रीसौभाग्याकर्षणकराणि। यः कश्चिद्धारयिष्यति इमानि तथागतनामानि कल्यमुत्थाय शुचिना सर्वबुद्धानां पुष्पधूपं दत्त्वा श्रियै महादेव्यै चन्दनधूपं दत्त्वा वाचयितव्यानि सर्वश्रियमधिगमिष्यति[13] सर्वसुखसौमनस्यलाभी भविष्यति सर्वदेवताश्च रक्षावरणगुप्तिं करिष्यन्ति सर्वकार्यसिद्धिस्तस्य भविष्यति।

इदमवोचद्भगवानात्तमना अभयावलोकितेश्वरो बोधिसत्त्वो महासत्त्वः। सा च सर्वावती पर्षत् सदेवमानुषासुरगन्धर्वश्च लोको भगवतो भाषितमभ्यनन्दन्॥

1 Tib. धारणी। 2 Tib. ०ग्राहागणाहावनाधामूर्तये। 3 Ms. ०साधैनि। 4 Tib. आवहा देवहा श्रीवैश्रमणाय। 5 Ms. ०कर्षिन्यै। 6 Tib. श्रीदेवते। 7 Tib. ०भिषेकये। 8 Tib. करये। 9 Tib. सर्वविदत्व०। 10 Tib. ०हस्ताय। 11 Tib. ०वहननै। 12 Tib. ०भूतये। 13 Ms. ०श्री०।